

**The History of The
First Presbyterian Church of New Bern**

by
John Murphy Smith

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At the left is the sanctuary of First Presbyterian; the Education Building is in the center, and the Fellowship Hall is at the right. *Photograph by William I. Gause.*

**The History of
First Presbyterian Church of New Bern,
North Carolina
1886-1987**

**by
John Murphy Smith**

with a reprint of

**History of the First Presbyterian Church in New Bern,
N.C.,
with a Résumé of Early Ecclesiastical Affairs in
Eastern North Carolina, and a Sketch of the
Early Days of New Bern, N.C.
1817-1886**

**by
Lachlan Cumming Vass**

DEDICATED TO OUR SON
JOHN MURPHY SMITH, Jr.
1945-1964

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PREFACE

This portion of the history of the First Presbyterian Church in New Bern begins five years after the Reverend L. C. Vass's book.¹ There are no church records covering the period 1886 to 1891. It is evident from synod and presbytery records that Mr. Vass became pastor of the First Presbyterian Church of Savannah, Georgia, in 1890 and was followed in New Bern by the Reverend Charles Graves Vardell.

Most of the history in this portion was gleaned from the available church records: the minutes of the session, beginning in 1891; the minutes of the diaconate, beginning in 1952; the history of Women of the Church; individual members; and the memory of the author covering thirty-four years with this church.

It is difficult to get a good historical view of the local church from the minutes of the two boards, since they usually record only action taken. If the clerks of said boards had briefly recorded the subject matter of committee reports, instead of "committee report received as information," which is the customary terminology used, the minutes would be of more historical value.

For twenty-five years I have planned to bring the history up to date from 1886. To do so has been a rewarding experience. I am indebted to Margaret, my wife, for her encouragement. The church has been very cooperative in permitting me the use of the materials I might find in the church's archives. The Historical Foundation in Montreat, North Carolina made available to me the minutes of the General Assembly, and Orange and Albemarle Presbyteries. I am grateful to Mary Davis Smith for final typing, and to James S. Smith for typing assistance and editing. Mrs. Mary Reynolds Peacock of Raleigh, North Carolina has been very helpful in proofreading the manuscript and making suggestions.

I will always be grateful to the Kellenberger Foundation of New Bern for giving \$7,500 toward the printing. The Foundation is a trust established by the will of Mrs. John A. (May Gordon) Kellenberger - who was chairperson of the Tryon Palace Commission from 1951 until her death in 1978, and whose mother, Mrs. Maude Latham, was a member of First Presbyterian Church in New Bern until her marriage and move to Greensboro - to assure and promote the maintenance and progress of the Tryon Palace Complex; and also to aid in the purchase, preservation, and

restoration of buildings of historical in New Bern. The Foundation also contributes to the printing of books and other materials pertaining to the history of the area.

How can I adequately thank Mrs. Joseph E. Slater (Billie Carpenter Slater) and her children — Anita, Joe, Jr., and Patsy — for their generous gift in memory of Joseph E. Slater, Sr.? Their supplemental monetary gift used in publishing this book proved to be in excess of the Kellenberger gift and is sincerely appreciated. Joe, as we always called Mr. Slater, served the church in various capacities for many years, and this memorial is a fitting tribute to him.

Some chapters are longer than others because they cover longer periods of time; also, some clerks did a better job of recording events than others.

In addition to recording events, I have attempted to show something of the faith and spirit of the people who have been the First Presbyterian Church in New Bern. I have mentioned some of their joys, pain, struggles, programs, and service. No one can measure the influence of this church on the community as its members have gathered to worship and study the Word and gone out into the community to live their faith in all the relationships of daily life. In many ways this church has been a light shining in the darkness. It has been, and is today, a great church.

J. Murphy Smith

¹Lachlan Cumming Vass, *A History of the Presbyterian Church in New Bern, N.C., with a Résumé of Early Ecclesiastical Affairs in Eastern North Carolina, and a Sketch of the Early Days of New Bern, N.C.* (Richmond, Va.: Whitted and Shepperson, Printers, 1886), hereinafter cited as Vass, *History of the Presbyterian Church*.

INTRODUCTION

On North Carolina Agricultural House and Hardware Store of Mitchell, Allen, & Co. letterhead paper, George Allen, one of the elders of First Presbyterian Church, wrote the following letter dated April 21, 1866, to the Reverend Lachlan C. Vass, who was then pastor of the Tabb Street Presbyterian Church in Petersburg, Virginia:

Rev. Mr. Vass

Dear Sir,

Our church is vacant and we are anxious to have the Pulpit filled temporarily as frequent as possible, and permanently as soon as practicable.

We have extended a call to Rev. H. G. Hill of Hillsboro, but I have (Individually) no expectation of his accepting.

Mr. Cuthbert, one of our Elders, has mentioned that possibly you would consent to make us a visit and preach for us one or more Sabbaths. We will be much pleased to have you do so, and will take pleasure in entertaining you and in paying your expenses.

Please answer, and let me know whether you can come, and when it will be convenient as we are anxious to become acquainted with you, and to hear you preach.

We have decided to offer a salary of one thousand dollars, and the use or rent of the Parsonage, which is now rented at \$480 per year, as a salary to the pastor. Rev. Mr. Singleton of Wilmington also mentioned your name to me.

Yours Respectfully,

Geo. Allen

At the time George Allen wrote him, Vass was serving the Tabb Street Presbyterian Church in Petersburg, Virginia. Mr. Vass accepted the call to the New Bern church and came to the town in July of 1866. He was installed in December and stayed until 1890, the longest any pastor of the church had stayed to that date — twenty-four years. Winniford, the wife of his grandson, Lachlan C. Vass III, in a letter to me dated May 8 1985, wrote,

He was then called [in 1890] by the First Presbyterian Church of Savannah, Georgia, which he served 1890-1895. He is listed as traveling in Europe and Scotland during 1895-1896. He was then called to be the Chaplain of the University of Virginia at Charlottesville. He had been there only two weeks, when he died. His tenure there started on September 14, and he died on September 28, 1896.

There are bundles of old letters in Lach's trunk upstairs. He has read several of them written at the time of the Reverend Vass's death in 1896. We do not know what happened at First Church, Savannah, but in one of the letters Mrs. Vass, his

wife, refers to the fact that certain members of that church “broke his heart.” She felt that their condolences were hypocritical, after the way they had treated him while he was their minister. . . . That is probably why he took that year off and visited his family in Scotland, from which his father had come (Forres) as a young man.

Mr. Vass saw the First Presbyterian Church go through some difficult years. The membership of the church had dwindled considerably by the end of the Civil War. The defeat of the South, the freeing of the slaves, the condition of the economy, men returning from the army trying to get established in some occupation — all meant difficult times. But the church began to grow under Mr. Vass's leadership. One sheet remains from a record book (unfortunately lost) which was a “report to the Presbytery for year ending April 1, 1867.” There is on the page a reference to “total additions [referring to new members added to the church] between July 1866 and 7/76 of (46) — forty-six persons, 13 on certifi. & 33 on profession.” The total membership stated in that report was eighty-nine. The reports of 1868, 1869, and 1870 show an average number of five additions each year. Since the church had not had a minister and regular services during the war, there was obviously considerable interest that first year of Mr. Vass's ministry; a church program was begun and plans were made for the renovation of the sanctuary after its return by the Union Army to the congregation.

The church achieved a steady growth up until the time Mr. Vass moved to Savannah. There is an extant, yellowed sheet entitled, “List of members received publicly in the First Presbyterian Church, on Sabbath, 11 A.M., Mch. 11th., 1888.” There are forty-seven names on that list, seven of whom are listed for baptism. Three Vass children are on the list: Sadie Green, Lachlan Cumming, Jr., and Edward Smallwood. There is no way of determining whether these additions were the result of some special services in the church or the ordinary work of the pastor and members of the congregation.

Mr. Vass was a presbytery leader. He was the first moderator of Albemarle Presbytery after it was carved out of Orange Presbytery in 1889 and is frequently mentioned in the minutes of the two presbyteries and the Synod of North Carolina. In the history of the New Bern church that was published in 1886 there is a biographical sketch of him on pages 176-178 which gives an account of some of his achievements, indicating something of the esteem in which he was held.

Since the original publication of the Vass book, research has brought to light three errors which are hereby noted:

Page 72: "Mr. Davis then issued, 1st. June, 1764, in New Bern, 'The North Carolina Magazine; or Universal Intelligencer,' the first periodical paper attempted in the province." According to Alonzo Thomas Dill, in his book *Governor Tryon and His Palace*, the first newspaper was the *North Carolina Gazette*, published first in August, 1751. This seems to be generally accepted.

Page 85, referring to the second Baptist building: "After some years they built their present commodious and beautiful Church on Craven Street." Their first building was on the corner of Johnson and Metcalf streets. The second one was built on Middle street where it still stands.

Page 90: "Bricks and prepared material were imported from England, and John Hawks, a Moor from Malta, who was educated in England, was employed on a salary of \$600 as the architect." Dr. Gertrude Carraway and Thomas Dill agree that John Hawks was born in Lincolnshire, England, in 1731.

CHAPTER I

ORGANIZATION AND BUILDINGS

A. The Organization of First Presbyterian Church of New Bern

There is little that anyone can add to what Dr. Vass has written about the date of the organization of First Presbyterian Church. From 1808, when Mr. James Burch was called by the New Bern group of Presbyterians and was ordained in New Bern by a commission from Orange Presbytery, until January, 1817, when the Reverend John Witherspoon formally organized the church, there must have been some kind of organization. It may have been a group of Presbyterians gathering weekly for worship, or it may have been an organized church that fell apart after Mr. Burch left in September, 1810.¹ There is a record that the organization sent \$10.00 to the general assembly of the Presbyterian church before the 1817 date. Since the presbytery organizes Presbyterian churches, it is very probable that Mr. Witherspoon was not alone in the organization of the New Bern church, but he was the chairman of a commission of Orange Presbytery, appointed to organize the New Bern church.²

The Reverend John Nicholson Campbell came from Petersburg, Virginia, to be pastor of the New Bern church ca. 1818 or 1819.³ Dr. Vass quotes Campbell's wife as having said that Campbell did not stay in New Bern long because he became chaplain to Congress in 1820 at the age of twenty-two. He must have been the first pastor, or what would be called today a "supply minister," of the organized church, though Dr. Vass states that the Reverend Lemuel D. Hatch, who became the pastor in June, 1922, was the first pastor after the organization by Mr. Witherspoon.⁴ If Mr. Campbell was not the pastor, he may have been serving the church until a minister could be secured or until he received a call to other work, which may account for his short stay in New Bern.

One wonders why there were only three men listed along with ten women as charter members of the church. There were several men in New Bern who were Presbyterians. On the plaque of the "Original Purchasers of Pews" there are eighteen names of men.



The Reverend John Knox Witherspoon is credited as the founder of the First Presbyterian Church in New Bern in 1817. *Photograph after a portrait by unidentified artist.*

The deed for the pews that Isaac Taylor bought in 1822 was signed by eleven trustees of the church.⁵ William Hollister was then treasurer of the church.⁵ Could it be that the women were more eager for an organized church and had more faith that it could be achieved than the men?

Dr. Vass, in his history of First Presbyterian Church, did not say



Eunice Edwards Pollock Hunt, daughter of Rev. Johnathan Edwards, was a charter member of First Presbyterian Church. *Photograph of portrait courtesy of Frick Art Reference Library, New York, through Division of Archives and History, North Carolina State Department of Cultural Resources.*

much about the part women played in the life of the church. Of course, in that day they were not permitted to hold office and determine policy. Mrs. Charles S. Hollister wrote a history of the women of the church covering the period 1822-1931 in which she tells about their work during the early years of the church's organization. She wrote,

Although woman's domain at the time our church was organized was primarily, chiefly, and almost altogether in her home, and her activities confined almost entirely to rearing her children, and guiding her servants, yet we find that as early as 1822 the Women of the Church were not only deeply interested in the welfare of this Church, but added their efforts towards its up-building in every way.⁶

Mrs. Hollister then quotes Dr. Vass on the organization of the church, mentions that the organization sent \$10.00 to the general assembly for missions in 1813, and concludes, after the statement



Frances Pollock Devereux (1771-1849), wife of John Devereux, Sr. (1761-1844), was a charter member of First Presbyterian Church. *Photograph after a portrait now owned by Devereux Joslin of Raleigh. Courtesy of Archives and History, North Carolina State Department of Cultural Resources.*

that the organization took place in the home of Mrs. Minor, "And so our Church was born in the home of a woman," said Mrs. Hollister. Her account continues:

The Presbyterians now desired a Church building, so efforts were put forth to raise the necessary funds. Then, as since, the ladies must have been faithful and fruitful in their godly labors, for Mrs. Minor is said to have headed the subscription list, and her efforts and interest were so great that Dr. Hawes, the ruling elder, used to call the Church "Mrs. Minor's Church," and so we see that a Woman was first to give towards the erection of our present beautiful church.

While the Church was building, the choir of the church met at the academy. The trustees of the academy passed a resolution forbidding the use of the building for night meetings of all kinds, on account of danger from fire. In consequences of this the following notice appeared in the newspaper February 16, 1822: The singers of the presbyterian congregation are respectfully informed, that in consequences of an injunction, or more properly a menace of injunction against their meeting in the Academy, they will hereafter be better accommodated at Mrs.



Janet Taylor Hollister was treasurer of the Female Benevolent Sewing Society, 1836-1843. *Photograph from church archives.*

Emory's living room, the use of which has, with characteristic liberality been gratuitously offered them. Weather and other circumstances permitting they will meet hereafter on Wednesday evening until further notice. The singers of sister societies are cordially invited to attend on these occasions, as a union of exertion, on the part of different choirs in our little village, will conduce much more to general improvement than is possible by different efforts."

The first organization of the women in the church was in 1830. Mrs. Hollister tells about finding a book which contained the minutes of "The Female Benevolent Sewing Society of the Presbyterian Church," and records of that society from April 7, 1830, to August 5, 1852. The first entry was made on Wednesday, April 7, 1830:

The Society met, present ten members, finished repair of socks, one work bag, and one child's apron. At the close of the meeting the following persons were unanimously elected officers for the coming years: Miss Elizabeth Taylor—first

superintendent; Mrs. Elizabeth Pearson—second superintendent; Mrs. Lucretia (Hollister) Jones—treasurer; Mrs. Harriet Osborn—secretary.”⁸

The society had a constitution that shows something of its purpose and the seriousness with which they went about their work:

We, the subscribed taking into consideration the many urgent calls for active exertion in promoting the interests of the Redeemer's Kingdom, and feeling our own responsibility for the talent entrusted to us, do agree to form ourselves into a Society, and for that purpose submit for adoption the following Constitution:

Article 1st. This society shall be styled The Female Benevolent Sewing Society. Article 2nd. The object of this Society shall be to aid the Missionary cause, and to assist indigent young men who have the ministry in view. Article 3rd. The officers of this Society shall consist of a Directress to preside at meetings, and to have general superintendence in all the operations of the Society. A Secretary to conduct the necessary correspondence, and to record the proceedings of the meetings. A Treasurer, to take charge of the funds, and to keep an account of all the receipts and disbursements. Article 4th. Committee consisting of three shall be appointed semi-annually whose business it shall be to furnish the Society with suitable materials and to dispense of the articles made. Article 5th. The Society shall meet on one afternoon each week for the purpose of working at each work the managers shall direct. Article 6th. At each meeting, some one of the members may read to the Society some instructive religious intelligence. Article 7th. All amounts shall be received by the Treasurer, and paid out only through the Committee appointed to purchase materials. Article 8th. A subscription of fifty cents per year from those who do not render their articles, and twenty-five cents from those who do, shall constitute membership. Article 9th. The Constitution shall not be altered or amended but by a majority of acting members.

Following the constitution in Mrs. Hollister's history of the women of the church organization is a list of thirty-four ladies who were members.⁹ She cites the minutes of several of the meetings of the organization in the years 1835-1866 which show some of the work they did, the articles they made and sold, and the contributions they made to the local church for specific projects. For example, they raised \$750.00 to help renovate the church sanctuary when the Union army returned the property to the congregation after the Civil War. Considering the state of the economy at that time, this must have been a difficult task. Although the women in the local churches of the Presbyterian Church in the United States (southern) were not permitted to have any kind of organization above a society similar to the Sewing Society of the New Bern church, there can be no question about the importance of the work they did and the devotion they displayed; women probably exerted more influence on the policies of the church than can ever be determined. As Mrs. Hollister states frequently in her history, “A woman started it.” Dr. Hawes called it “Mrs. Minor's Church.”

NOTES

¹Vass, *History of the Presbyterian Church*, 101.

²Vass, *History of the Presbyterian Church*, 106.

³Vass, *History of the Presbyterian Church*, 108.

⁴Vass, *History of the Presbyterian Church*, 139.

⁵Vass, *History of the Presbyterian Church*, 127.

⁶Mrs. Charles S. Hollister "History of the Women's Auxiliary" (unpublished manuscript, First Presbyterian Church of New Bern). I, 1, in Minutes of the Women of the church, hereinafter cited as Hollister, "History of the Women's Auxiliary."

⁷Hollister, "History of the Women's Auxiliary," I, 11.

⁸Hollister, "History of the Women's Auxiliary," I, 15.

⁹Hollister, "History of the Women's Auxiliary," I, 18-19.

B. The Sanctuary Building

In his history of the church Dr. Vass explained the organization of First Presbyterian Church in New Bern (page 106) and the laying of the foundation of the sanctuary (page 116), but he did not include some of the interesting facts about the progress of the construction and the source of materials. In the middle 1970s Elder Charles Hollister, Jr., found some account books in excellent condition in the attic of the home of his sister, Helen Hollister Swan. Their great grandfather, William Hollister, had kept the records of his export business for forty years, beginning ca. 1810. He was also the treasurer of the church during the time the building was being constructed. In the ledgers are listed account after account of materials bought by people in the town, including Uriah Sandy, the builder of the church. These books are now in the Division of Archives and History, North Carolina Department of Cultural Resources, in Raleigh.

Rose Goode McCullough, a native of Prince Edward County in Virginia, who made her home in Darlington, South Carolina, came to New Bern in 1958 for a short sight-seeing visit and stayed. Her husband had died, and her only child had been killed in an automobile accident shortly after release from duty in the air force at the end of World War II. She read the Hollister account books, and wrote an article which she used in a speech to the Men of the Church in 1971. The article gives information gleaned from these books on construction of the building. After speaking about the organization of the church and the laying of the cornerstone in

1819, she spoke about the progress of the construction. Mrs. McCullough said,

We have no information about the work which was done that summer and fall [1819], but a lot of work was done.

After William Hollister became treasurer, one of the first entries refers back to money paid during the previous fall for the freight, landing, and drayage of 27 barrels of lead which had arrived by water, probably from Philadelphia. The freight was \$3.20, less than 10 cents a barrel. He bought quantities of two kinds of lead: sheet lead, which came in rolls, and white lead, used for mixing paint, which came in barrels and kegs. The purchase of such a large amount of lead at one time indicates that by November 1819 a considerable amount of painting was going on.

Winter slowed up the work, but with the coming of spring it took on new life, and by April everything was in full swing. Entry after entry records the purchase of lumber, nails, brads, sheet lead, white lead, and linseed oil. Most of the materials needed could be bought locally. Lumber—planks and scantlings—was one of New Bern's chief exports at the time, and we had a brick yard and a nail factory. The new building *ate* nails. Mr. Sandy seemed never to get enough of them, in all sizes. Some of them were so large that they were sold singly, at 1 shilling, 3 pence, or about 30 cents each. Three kinds of lumber are mentioned besides scantlings; white pine plank, juniper plank, and 160 feet of poplar plank for some special use.

These items recur again and again, and become monotonous; but there are some other entries which show the progress of the work, or for one reason or another are of special interest, such as payment of \$500.00 on September 1820 to Mr. Uriah Sandy, the third installment of his contract for building said meeting house. It is thirteen months—until October 1821—before another payment of \$500.00 is made to Mr. Sandy, the fourth and final payment on his contract.

During the preceeding [sic] there may have been an entry which was not self-explanatory. At the time the trustees of the Presbyterian Meeting House had hired a Mr. A. Harding for \$100.00, to which they added \$2.50 for carting planks to the house. At the current rates \$2.50 would pay for carting planks. My theory is that, as the meeting house neared completion, Mr. Harding was busy in his own workshop measuring and sawing the planks which became the pews that were undoubtedly in our church by the time it was dedicated.

After the building had been turned over to the trustees, there was still a good deal to be done: the building had to be cleaned up and put in order, and what with one thing and another it was early January before the dedication service was held. Simultaneously with this notation appears in the account book that cash—ten cents—has been paid for carting a box containing the pulpit curtains. We do hope that the pulpit curtains, whatever they were, got here in time for the dedication.

The fence attended to, there was still one big need, and as soon as they could get to it, the congregation put its mind to that. They bought themselves a bell. The overall cost of this bell, including \$3.75 for drayage to the wharf in Philadelphia, was \$301.75.

Drayage was cheaper in New Bern. When the bell finally got here, in October, the drayman, Donum, was paid for carting it twice. Evidently it was carried from the wharf to some place, then to the church; and for these two trips Donum received sixty cents. John Peters came out a little better. He received, later in October, \$3.00 for raising the bell. I'm not sure he came out any better, because the task of raising that heavy piece of iron and putting it in its place was not an easy one.

On the second of November, 1822, William Hollister took his quill pen in hand and wrote in his big book: "P'd for sweeping Church and ringing bell - Yesterday."¹



First Presbyterian Church was founded in 1817. *Photograph by Wray Studio.*

It is doubtful that Uriah Sandy, the builder, came to New Bern as a grown man. The Craven County Court minutes of March 14, 1804, reveal that Benjamin Good, New Bern builder, took Uriah Sandy, at age fourteen as an apprentice to the "house joiner's trade." This would indicate Sandy was born in 1790. Other minutes



Graceful curves characterize the stairs leading the pulpit (above) and the stairway to the balcony of the sanctuary depicted below. *Photographs by Troy Ferguson.*



After the church building was completed, one of the purchases to be made was a bell bought in Philadelphia at an overall cost of \$301.75. *Photograph by Grady Moseley.*

of the court indicate Sandy himself was taking apprentices in 1817, 1821, and 1826. Uriah Sandy may have been influenced by the designs of New England architect-builder Asher Benjamin.² Asher Benjamin published *The American Builder's Companion* in 1796. The book had a number of printings, the sixth edition appearing in

1827. Uriah Sandy could easily have studied Benjamin's books.

What kind of building did he construct? For many years the building has been spoken of as a Christopher Wrenn building. Some think that the bell tower was Wrenn-inspired, but it would be difficult to prove that any other part of the building was. Wrenn died about one hundred years before the church was built. Of course some of his plans could have been preserved, but the style of the building resembles Greek Revival architecture.

Talbot Hamlin, in his book *Greek Revival Architecture in America* wrote,

The handsome First Presbyterian Church (1819) at New Bern is characteristic in its dignity and elegance. It looks very much like many Connecticut churches of a slightly earlier date, and is attributed traditionally to one Uriah Sandy, who may have come from Connecticut and may have been the designer as well of several of the houses in this neighborhood, with gambrel roofs and marked Connecticut type.³

Mr. Daniel D. Merrill, of the firm of Merrill, Humble, Taylor of New York, was a consultant on the restoration of the original pulpit in the church. In the *Christian Herald* magazine of June, 1939, he wrote,

Of the earliest church buildings in New Bern, only the First Presbyterian Church remains. Church records show the contractor and builder was Uriah Sandy, assisted by John Dewey and Martin Stevenson, but no specific mention is made of the architect. Whether one of these gentlemen designed it is purely conjecture. If such a fact could be established it might aid in solving a part, at least, of the architectural history of New Bern. There are some details of the building similar to those found in several homes built at the turn of the century, with some illustrated in Asher Benjamin's early handbooks, and in general with several of the New England churches. Whoever the architect and whatever the source of inspiration, it is one of the beautiful bits of New Bern architecture, and its value and interest to the antiquary will be increased when the entire restoration is completed.

In addition to Dr. Vass's description of the church, there are other features and changes made over the years which are of interest. For example, at the time the church was built it was a new idea to have an inclined floor. The outside walls are supported by 12-x-12-inch sills. The sills supporting the floor, located directly under the columns supporting the balcony, are 10-x-10-inches. These are resting on large brick pillars. There are two sills, one on top of the other, separated by blocks of different thickness to give the floor the inclined position. In the early 1970s the church secured a construction engineer who examined the foundation and pronounced it safe and in good condition.

The floor is made of "heart pine" boards, most of them fourteen inches wide. The wood is similar to that found in the vestibule, except the boards are wider. The columns supporting the balcony are solid wood; and so are the ones in the balcony, along the balcony rail, supporting the ceiling. The center of the oval plaster

ceiling between the two sides of the balcony is thirty-three feet high from the floor in front of the pulpit. None of it has ever been replaced, as far as is known, while some spots under the balcony downstairs and upstairs have been. Some cracks have been repaired when the interior was painted but none of it replaced. The pulpit and stair rails in the vestibule are made of poplar.

It is an interesting building in its construction. There is a basement on the west side, a third of the way from the front to the back, about 15 percent the size of the sanctuary, with a 6-foot-wide, 7-foot-deep path leading from it to the back of the church. At the end of the path, and to one side, is a small closet without a door that has housed the electric motor and blower for the organ ever since the first electrically operated organ was installed.

Alongside this path and on ground level is a brick flue veneered with a thin coat of cement; the flue leads from the basement to the back of the building, almost level. It is about two feet square, with a round interior about six inches in diameter. The interior is black, which shows that it has been used as a heating flue of some kind. There had to be a chimney back of the building for the smoke to escape. It was probably used with the wood-burning furnace that Mrs. Laura Bryan says her father, Charles L. Ives, installed ca. 1894. Perhaps the chimney was removed when the coal-burning furnaces were installed ca. 1939 in the central part of the basement.

The rafters used in the attic are two-by-fours, with a four-by-four about every ten feet. Most of the larger ones are spliced and held together by wooden pegs. Over the rafters are wide boards separated by about four inches, over which are laid the cyprus shingles. The shingles have long since been covered with tin. The laths to which is attached the plaster are nailed to one-inch boards about sixteen inches wide that stand on edge. One edge has been cut to form a curve in the board, which gives a curved or oval shape to the ceiling. There are braces made of four-by-four timbers supporting the rafters.

The bell tower, 125 feet high, is in four sections, each decreasing in size as it progresses skyward. On the top is a weather vane that has been there for over 100 years. The arrow indicating the direction of the wind has some bullet marks on it, which may have been made by the Union soldiers who inhabited the building during the Civil War. A few names are carved on some of the rafters in the top section of the tower. Two of them are of special interest: T. R. Brown and D. S. Welms. Next to their names is a military designation and a date: "12th. Reg. 1884." It is a possibility that the two men known by those names were soldiers here during the Civil War, returned to New Bern for a visit in 1884, climbed the bell tower, and carved their names.

Halfway up the bell tower is the bell. It is two feet tall and three feet across the mouth. Around the top of it in raised letters is the following inscription: "For J. Ward Hartford Doolittle Fecit 1239." It turns on an axle one inch in diameter, each end of which rests on a five-by-ten-inch solid timber. One end of the hemp rope used to ring the bell is wrapped around a wooden wheel six feet in diameter, which gives good leverage to make its ringing easier. A good-sized clapper hangs from the center of the bell. To one side and a few inches below the bell is a two-foot iron rod bolted in its middle to a wooden frame, with another hemp rope tied to one end. When one pulls on the rope the opposite end of the rod strikes the bell one time. This is used for "tolling" the bell. A video tape of the bell would be interesting, would it not?

The front porch supporting the large columns is made of wood. In the early years it is likely the front steps were also made of wood. In 1951 they were cement. Because the floor of the porch, or parts of it, had to be replaced about every five years, brick was used in the late 1960s to replace the wood porch and also the cement steps. Old-looking bricks were secured from a place in Virginia. At the same time pavers were laid on sand in front of the church to the street and along the east side of the building. This was a gift to the church by Mrs. E. F. Menius and her family in memory of her husband, Dr. E. F. Menius (d. 1955); Dr. Menius, an optometrist, had been an elder in the church. Louis Howell, a local landscaper and member of the church, laid the pavers. John Peterson, architect and member of the church, supervised the work on the porch.

The original pulpit was removed in the renovation of the sanctuary after the building was recovered from the Union army at the end of the Civil War. Why it was removed no one of this generation knows. It was restored in 1936 while the Reverend R. E. McClure was pastor. The restoration was made possible by a gift from Mrs. Leo Harvey of Kinston in memory of her father and mother, Mr. and Mrs. T. G. Hyman. Mr. McClure joined Mr. Daniel D. Merrill in writing an article about the restoration in the June, 1939, issue of the *Christian Herald* magazine under the heading, "An American Heritage." Also, Mr. McClure has left a paper he wrote on the subject that gives some additional information.

In the *Christian Herald* article, after speaking of the return of the church, "sadly in need of repair," to the people, after the Federal troop occupation, its author wrote,

As though the damage done by the troops was not enough, a well-meaning but unappreciative committee proceeded to "rehabilitate" the church, a process that extended over a period of years owing to the paucity of available funds. The beautiful old elevated pulpit was taken down and replaced by a monstrosity of the

period; the wall behind the new pulpit was adjusted to form a circular headed niche surrounded by a species of wooden entablature; the top of the paneled balcony railing cut off and lowered; the original box pews removed and replaced by some of the "golden oak gothic" period of design; and a few other changes made, happily of a minor nature.

Then four or five years ago, under the virile leadership of the Pastor, Robert E. McClure, and Charles L. Ives, the Chairman of the Board of Deacons, the movement was set on foot to restore the old building to its once proud state.⁴

The author goes on to speak about New Bern and refers to the *Christian Herald* magazine about the Congregational Church in Litchfield, Connecticut, and its restoration project. Mr. McClure sought additional information from the magazine about the director of the project. (The Litchfield church differs only in minor details from the New Bern church, even though it is about seven years younger.) The response revealed that the person who had directed the restoration was dead, but reference was made to the firm of Merrill, Humble and Taylor of New York. Daniel D. Merrill of the firm agreed to be the consultant for the restoration of the pulpit in First Presbyterian.

The author described what was discovered when they began the project:

The original semicircular paneling of the high "swallows' nest" pulpit was discovered in two pieces among the tower timbers; one of its doors was likewise found tucked away in a dark corner. A crawling expedition underneath the then existing pulpit platform brought to light marks on the original flooring that told the number of columns supporting the original pulpit, the dimensions of these column bases and their relationship one to another, and to the auditorium wall behind the pulpit. Other floor grooves and marks on the paint showed clearly the outlines of the two stairways that led from the floor level up to the pulpit, with the exact width of the stairs, the radii of the string curves, and other information essential to its true construction.

A study of the small anteroom behind the pulpit brought to light other interesting facts. The new portion of the auditorium wall could readily be distinguished from the original plaster work by the differences in the character of the plaster and the wood lath. Marks on the plaster walls told the exact height of the original pulpit platform above the floor, and the number, dimensions, and locations of the steps leading up to the rear pulpit doorway.

When the high pulpit was taken down in 1866 and the new lower one installed, the sight lines from the balcony were naturally impaired, so the balcony railing was lowered to remedy the difficulty. Once again the marks on the painted plaster walls at the end of the auditorium and on the balcony columns furnished valuable information about the original condition.

Mr. Merrill made a trip to New Bern, carefully examined the then-existing pulpit, secured information on the original, went back to New York, and drew blueprints for the proposed restoration. According to Mr. McClure, when the church received the blueprints,

it appeared impractical to follow the blueprints in all their details, and it

developed that it would be prohibitive to secure certain parts from a distance or to undertake extensive millwork that would have to be done out of the city.

For the above reasons, the decision was made to place the work under the personal supervision of Mr. W. C. Jones, local contracting carpenter. He in turn employed Mr. C. D. Fulcher who did the major part of the detail work.



Pictured above is the interior of the sanctuary as it was between 1895 and 1916; the original pews had been replaced and the pulpit had been altered. (Photograph from church archives; photographer unidentified.) The sanctuary as it appears in 1988 is depicted below. *Photograph by Grady Moseley.*



The congregation had appointed a committee a short time before to take charge of much-needed improvements, "in the way of painting, both inside and outside, repairs to the building and installation of a new heating plant," so the same committee was authorized to supervise the restoration of the pulpit.

Mr. McClure's description of what was discovered when the existing pulpit was removed to replace the original must have been clear to those who observed the work; but to people in this day it is difficult to get a good picture from what he wrote in his paper on the project. When workers removed the pulpit platform constructed in 1866 it seems they discovered another platform under that one that no one had known existed.

Mr. McClure states that the floor of the original pulpit was 63 inches above the floor of the building, and that when it was removed, the platform for the new one was constructed 25 inches lower. That would mean that it was 38 inches above the floor. Under this platform they found another the height of the first step to the pulpit. He says there was evidence that it had been changed twice and that it was added sometime after the original pulpit was constructed but very soon afterwards judging by "the manner of material and workmanship." There were holes in this platform into which were fitted the columns supporting the original pulpit. There were also paint marks on the platform indicating some kind of stand had been situated about two feet in front of the original pulpit. "This was taken as evidence of a precentor's stand, or platform," from which one conducts a choir or congregation in singing.

He says there was evidence that this lower platform was enlarged, probably when the original pulpit was removed in 1866, and that its corners were sawed off in 1894 when the original pews were removed; the pews were extended farther towards the front in order to secure a little more room.

The wall behind the pulpit was cut to form a recess. It extended into the small room behind the pulpit, a room about five feet wide, so that the door leading into the room could barely be opened. What space was left in this small room was used for storage until the restoration. Since then it has been used as an entrance into the pulpit from the vestibule.

"Lacking authoritative evidence, it was determined to pattern the hand rail, pickets and scroll work on the steps after the similar work in the vestibule, but reduc[ed] in size." Here McClure is referring to the stairs to the present pulpit. On the back wall, near the recessed area, were markings to indicate the width and curvature of a plaster arch. McClure continues:

It was evident that the arch had been of plaster of Paris, or some similar material.

The face of the arch which was replaced in wood, was patterned after the two arches in the vestibule. The pedestal supports were patterned after the supports of the existing balcony in the church. The reading desk was designed to follow, in size, certain marks on the pulpit rail, and in other details the dental work and trimmings of the rail. The other door was made from an old pew door, properly trimmed to match the restoration.

There has been some question as to whether or not the original pulpit had lights on it. At one time, there was an electric light on a slightly raised pedestal on each side of the part of the pulpit on which the Bible rests. Each had a beautiful globe that was fitted onto a brass frame, or bowl, from which hung sixteen prisms. According to tradition, these prisms had been given by Mrs. W. L. Hand; evidently they were added after McClure left the church. The shaft, with a base six inches square, was eighteen inches tall. When the present lighting system was installed in 1966, these lights were removed after a majority vote of the committee supervising the installation who argued that they were not originally on the pulpit. It is logical to believe that originally there were oil lamps in the same location of those electric lights which were placed there when the church was wired for electricity. One of the lights was given to Mrs. Allen Ives, for reasons stated below, and the other was given to the minister and his wife. Mr. McClure's paper on the restoration of the pulpit tells something about the discovery of these two lamps and offers an argument for there having been lights on the pulpit from the beginning.

In his remarks about the lamps he says, "The lamp that was found had a solid brass bowl about eight inches in diameter." It can be assumed this was the brass frame that held the glass globe or shade. Mr. McClure explains:

It was made by Cornelius and Company, Philadelphia, Pa., and bore a patent date of April, 1843. The oil in the bottle is apparently of the sperm oil variety. The lamp was partially filled, though the oil was dried hard, and it still had a partially burned wick. This small lamp was on a bronze pedestal about eighteen inches high, patterned after the Ionic Greek columns, with a base that exactly fitted the marks on the railing, where it had originally stood. Further research brought to light other similar lamps under the church, with bases for table use, but interchangeable to fit on a pedestal.

Mrs. C. L. Ives saw the lamp and quickly led to its mate on the living room table of her daughter-in-law, Mrs. Allen Ives, and there developed a story. She had gotten the lamp pedestal from Mrs. George N. Ives, widow of one of the first deacons elected by the church in 1866. Mrs. G. Allen Ives, the daughter-in-law, had soldered an electric fixture to the pedestal lamp equipped as a modern table lamp. The lamp had found its way into a back room and was offered Mrs. C. L. Ives as something of little more than sentimental value. Its beauty had attracted her attention, and it had been saved. It was graciously returned to take its original place on the restored pulpit.

The lamps were wired for electricity and the two handsome glass shades were made to order to match certain designs recommended by Mr. Merrill. At first eight

five-inch prisms were included on the lamps, but they have been removed because there was definite evidence that there were no prisms on the lamps at the first.

In his paper, Mr. McClure writes of the discovery of the present communion table during the restoration of the pulpit:

The studies made in connection with the restoration revealed two other interesting things. First, one half of what is believed to be the original communion table was found between the ceiling and roof of the church. Its shape indicated clearly that it was a part of a long curved table about sixteen inches wide and each section was nine feet long. It extended from the center of one flight of stairs to the center of the other. [He is speaking about the stairs to the pulpit.] Each section had six narrow legs and was capable of seating six people, and fitted the needs of a congregation which may have followed the old Presbyterian custom of coming to the table for communion. It was restored by Mr. H. A. Epting, and is now in regular use. [In the early 1970s it was strengthened and refinished by a man in Pollocksville, North Carolina.]

The second of these two was in two pieces, each a panel that faced the pulpit and formed the section between two pew doors giving entrance to the "Strangers' Pews" as they were designated. These "Strangers' Pews" were the only ones not offered for sale in the original plan. They occupied the corners in the front of the church on either side of the pulpit. The two doors in each corner, opening towards the pulpit, allowed entrance to separate sections with seats arranged on three sides. This arrangement meant that some of the worshippers sat back to back with their sides to the minister.

Indications are that in 1866 a change was made. The same space was used for three pews, all facing the pulpit, with one door of entrance on the side next to the end wall of the church. This remained until the pews were removed entirely in 1894.

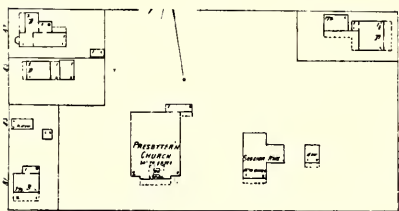
According to the pew plan as shown on the original "deed" the center pews were curved. The side pews were straight and set at right angles to the side walls. The supports for the balcony were in the middle of the aisles.

The side pews went all the way to the wall. Mr. McClure also speaks about "The Poor" boxes:

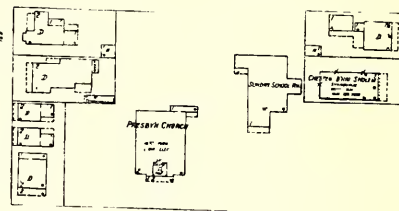
It is interesting to add reference to the collection boxes . . . "The Poor" boxes which were in the vestibule at the time the restoration was undertaken, the early records of the church [regarding] finances and the sale of the pews all reveal the following methods of church finance: 1. The pews as sold carried in the deed a feature of "taxation" for the support of the minister. 2. A general offering was received for the incidental expenses of light, heat, janitor service, etc. 3. Special canvasses and offerings were taken from time to time for benevolent purposes. 4. Contributions for use in local charity among the needy member of the congregation.⁵

It is not known how the church was lighted originally, but very likely it was by oil-burning lamps located along the walls until gas lights were installed. Nor is it known how it was heated. There may not have been any kind of furnace until the wood-burning furnace was installed ca. 1894. The story has been passed down that slaves came to church services with their owners, carrying the family Bible and hot bricks wrapped in cloths which were placed at the feet of the worshipers to keep them warm. It is probable that this

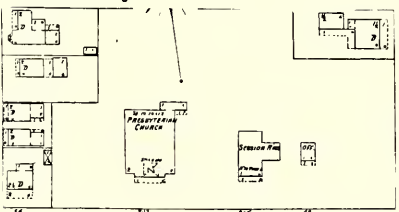
400 BLOCK NEW STREET - NORTH SIDE - SANBORN MAP & PUBLISHING CO., LIMITED (USED BY PERMISSION)



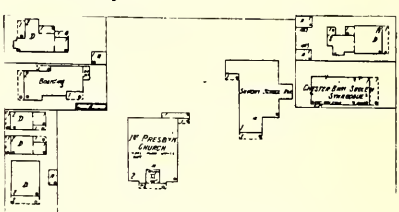
1898 - page 6



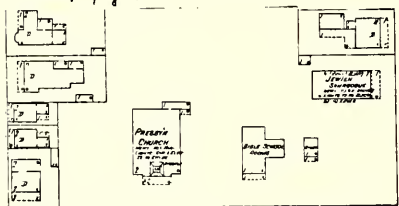
1924 - page 20



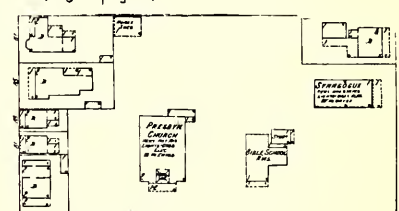
1904 - page 6



1931 - page 24



1908 - page 14



1913 - page 17

The small vestibule on the northeast corner of the sanctuary was added in 1893. The session room to the right is aligned with the front of the church in drawings dated 1898 to 1921. It was moved back to its present position in 1923. The 1924 drawing shows that some rooms were added to the back of the building, and the little office to the right of the building was added to the back to serve as a kitchen. To enter the kitchen from the session room one had to walk through an open court on a board walk until a renovation was accomplished in 1955. When another renovation was made in 1987 a new kitchen was added and the old kitchen was made into two rest rooms. *The pages pictured are from a map by Sanborn Map and Publishing Co. and have been used with permission of the publisher.*

was the reason the church had boxed pews (pews with doors on both ends)—to keep the heat in and to prevent a draft.

Originally there was not a back entrance to the sanctuary. The back door and vestibule were added in 1893. The money for the construction was a gift of Miss Frances Taylor (her name is spelled with an "i" in the church records, which was a mistake according to other evidence). In early 1985 a fire escape was added to the back of the building, leading out of the choir area at the back of the

balcony. The only entrance and exit from the balcony in the past has been through the doors at the head of the stairs in the front part of the building. Had the front part of the building been enveloped by fire, there would not have been any means of escape for people in the balcony except by breaking a window and jumping from the second floor or leaping over the balcony rail to the first floor.

NOTES

¹Rose Goode McCullough, "Some Notes on the Building of the First Presbyterian Meeting House" (hand-written copy, ca. 1975).

²Donald Ransome Taylor, *A History of the First Presbyterian Church, 1817-1972* (New Bern: Privately published, 1971), hereinafter cited as Taylor, *History of the First Presbyterian Church*.

³Talbot Hamlin, *Greek Revival Architecture in America* (Oxford, 1944; New York: Dover Publications, Inc., 1964), 196.

⁴Daniel D. Merrill and Robert E. McClure, "An American Heritage," *Christian Herald Magazine* (July 1939), 50, hereinafter cited as McClure, "American Heritage."

⁵McClure, "American Heritage," 5.

⁶Rev. Robert E. McClure, "The Restoration of the Pulpit" (New Bern: Privately published, 1939.).

C. The Fellowship Hall

The Fellowship Hall was constructed in 1858 of fine wood, some of it heart pine. It is 50 feet long and 24 feet wide with a 14-foot ceiling. It was built with the front aligned with the front of the sanctuary but was moved back to its present location in 1923. The brick foundation on which it sat in its original location is still intact, the top of it about six inches underground. The present three rooms at the back, the one on the east side used for a library, and the kitchen were added when it was moved to its present location. There were five rooms at the back until two partitions were removed in 1984.

This building was first called the Lecture Room; the reason for this name is unclear. Later it was called the Educational Building. After the construction of the present Educational Building in 1951 the name of Fellowship Hall was given to the earlier building. Sunday school classes still meet in the building, as well as committees, community clubs, and other organizations; it is used for social events.

The Lecture Room now refers to the big front room in the building. It is the original room. When the renovation took place in



The Fellowship Hall, constructed in 1858, has been an indispensable part of the church complex for over a century. *Photograph by Troy Ferguson.*

1976, nail prints across the floor about fifteen feet from the back were discovered. Before the woodwork was painted, nail prints also showed on the wainscot. These prints indicate that there must have been a partition across the floor from west to east which would have created a room the width of the building, fifteen feet deep, unless it was divided into two rooms. The folding doors at the back of the room and those on the east side entering the library were not there originally. It is not clear whether or not there was a door at the back of the room. The folding doors, forming a partition when closed, were added when the back rooms were added; and the ones on the side were installed when the east room was added.

When the kitchen was added, an open court was formed with the kitchen's west wall forming the east leg of the court, the library the southern leg, the Lecture Room the western leg, and the north room the northern leg. The kitchen might have been located somewhere else, moved later to its present location, and joined onto the building. Miss Ethel Wood, the Women of the Church historian, wrote that it may have been a room once situated inside the gate within the fence located southeast of the Lecture Room. This may have also served as an office. To get into the kitchen from any of the other rooms one walked across the open court on a wooden path or entered through the back door of the kitchen. As a part of the renovation of the building in 1955, a floor and roof were added to the open court making it a room between the kitchen and

the Lecture Room.

During the renovation project in 1955 an oil furnace (hot air) was installed in a small basement under the building. Prior to that time the building had been heated by an oil floor furnace, but no one remembers just when it was installed in a small basement under the building. Probably before that, there was a coal-burning space heater.

At the same time, drapes that nearly touched the floor were made for the windows by members of Women of the Church. They remained in use until replaced during the renovation of the building in 1976.

In early 1976 the diaconate began to prepare for a renovation of the building, particularly the Lecture Room. It was estimated that it would cost \$9,400 to paint the walls, ceiling, and trim; wallpaper; sand and refinish the floor; and provide new drapes for the windows. A campaign was begun to raise \$10,000 for the project. By late summer the church was within \$800 of the goal, and the Women of the Church had given \$1,800 for the drapes. The deacons voted to begin the renovation.

When the wallpaper was removed in the Lecture Room and in the library it was observed for the first time that there was some stencil work at the top of the walls on three walls in the Lecture Room and on one wall in the library. The painted stenciling was a foot wide. It was on the west wall about three fourths of the way from the front to the back, on the east wall from the front to the folding doors, and all the way across the south wall. In the library it was on the east wall only. It looks as if that wall had been cut out of the east wall of the Lecture Room where the doors are located. It is strange that the stenciling is only on the east wall in the library, and there is not any above the folding doors in the Lecture Room.

Before the decision was made as to whether the walls should be painted or wallpapered, the diaconate decided to ask the Division of Archives and History in Raleigh to send someone to evaluate the stenciling. Representatives of Archives came, examined the stenciling, and excitedly reported that it should be preserved, and that there is very little of it left in North Carolina. They estimated that it was put on the walls within five years of its construction in 1858. They promised to advise the church on preserving it if the church decided to do so.

After a delay of six months, and after several contacts, Archives recommended a consultant, Mrs. Gina Martin of Wapping, Connecticut. Mrs. Martin spent three days in New Bern on her way south with her husband, explaining how the preservation of the stenciling should be done. A very knowledgeable person on the subject, Mrs. Martin determined that the stenciling was painted on the walls

around 1885, very probably when the building was renovated. Dr. Vass in his history of the church establishes 1885 as the date of renovation. She had with her more than 100 pictures of other stencil designs, but none of them matched the ones on the walls of this building.

Mrs. Martin specified the kinds of paints and brushes needed to do the work and how the stenciling must be put on. Since there are four different colors in the design, a special stencil would have to be made, one for each color. These she prepared and sent to the church after her return home. They were in sheets about three feet long, each to be held against the wall, one at a time, and the paint daubed on the wall through the design in that sheet. She instructed some as to how it should be done.

The church secured Miss Jo Anne Gwaltney, a local school teacher, to do the work. She worked through the summer of 1977. The stenciling in the Lecture Room is all new; the old was painted out and the new put on because of the poor quality of the old. Since the stenciling on the wall in the library was in good condition, it was touched up as Mrs. Martin advised and left as it was, so it is the original. The same design was painted on the other three walls of that room.

Instead of repapering the walls, Mrs. Martin advised that they be painted to match the color they had been when the stenciling was done originally. Even though they had been papered several times since 1885, the color was apparent. After this had been done, the drapes were secured and hung.

In 1951 the kitchen had an eight-burner, two-oven, restaurant-type gas stove that was very efficient. Because some people were afraid of it, the church replaced it with two four-burner electric stoves in 1976.

The building has been air-conditioned, a gift of Mr. and Mrs. Harold Maxwell in 1973. There are two compressors — one for the back part of the building and the other for the Lecture Room and the library. The two parts of the building are separated by folding doors. Thus each section of the building can be cooled independently of the other.

For the last several years the Fellowship Hall has been inadequate for congregational dinners and programs. Another renovation program for the building was begun in late 1983 and completed in 1984. The partition between the two northeast rooms was removed and so was the one between the two northwest rooms. Also the partitions of the room between these four rooms were removed and folding partitions installed. In this way, the space that composed the five rooms can be opened into one large room for dinners and the like. Prior to the purchase of the building on the

southwest corner of the block and the moving of the church offices to that building, they were located in three of those five rooms.

D. The Manse

Prior to 1819, lots 325 and 326, reading from east to west, were owned by St. John's Masonic Lodge. The lodge building was located on lot 326, a corner lot at Hancock and Johnson streets and it extended over the line, and onto part of lot 325. This lot was divided into three parts, which hereinafter will be called A, B, and C. Since the lodge building had extended over the line, part of lot 325 was smaller than parts B and C, each of which was forty feet and six inches wide.

Part B of lot 325 was sold to John R. Donnell on February 20, 1819, for \$390. At that price it is very unlikely that there was a house on the property. A year later lot C was sold to Gabriel Marrigault Rains for the same price. Apparently there was not a house on this lot at the time, either. Some say that George Washington Rains, son of Gabriel Rains, lived there in 1817.

Very soon after John Donnell bought part B of lot 325, he sold it to John R. Green for \$450. On July 14, 1823, Green bought part C of lot 325 from the clerk of court because there was some problem with Gabriel Rains.

John R. Green sold parts B and C to the First Presbyterian Church in 1842 for \$1,800. The deed says "lots and appertences." A house had been built on part B ca. 1819-1823. The style of the house suggests that it may have been built as early as 1820. It was constructed with the front of it out to the sidewalk or street. Some of the members in 1970 recalled that the house was moved back to its present location in 1913.

The earliest pictures from Sanborn's block maps show that in 1893 the manse was a simple side-hall Federal house on part B of lot 325 with two rooms downstairs, two rooms on the second floor, one and a half on the third floor, a hall on the east side, and a porch in the back leading to a kitchen. There is a picture made in 1898 which shows that a portico had been added to the front of the house, and a room on part C halfway between the front and rear of the house which is now used as a dining room. Added to this room was a smaller one at the back, with a porch, and to the front of it, another porch. A picture of Sanborn's block maps shows that in 1908 the porch between the house and the kitchen had been filled in.

By 1913 extensive changes had taken place. The main house had

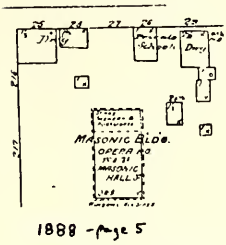


Pictured above is the manse located at 411 Johnson Street. *Photograph by Grady Moseley.*

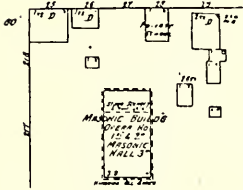
been moved back from the street to where it is now, aligned with other houses on that side of the block. A basement was dug equal to a quarter of the area covered by the house. The front chimney was constructed. (A difference can be seen between the original and the new brick used in the construction.) A second chimney was removed. Rooms were added to the east side of the hall on part C of the lot; these practically doubled the size of the original building. On the ground floor a room was added to the front of the room already there, and a kitchen was added to the back of it. On the second floor above these were added two rooms with a bath between them. The third floor above was left unfinished as an attic. A coal grate was constructed in the middle room (now dining room) on the ground floor, and one in the southeast bedroom on the second floor. A porch around the front and the east side was added. All the windows were reworked; the two in front in the old part were made into one. They drop below the chair rails in the rooms. A new floor was laid over the old one in the old part of the house. Closets were constructed in one corner of the back room of the old part and in the two rooms on the second floor.

In 1951 when the Smiths moved in, the structure was the same as described above except that a new furnace had been added. Space between the dining room and kitchen formerly used as a kind of pantry had been turned into a half-bath and a porch had been added to the west side of the kitchen. Immediately back of the

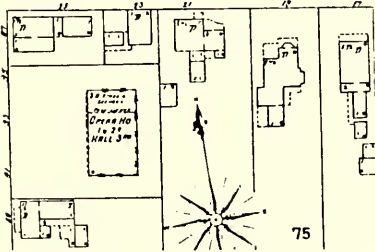
400 BLOCK JOHNSON STREET - SOUTH SIDE - SANBORN MAP + PUBLISHING CO., LIMITE;
(USED BY PERMISSION)



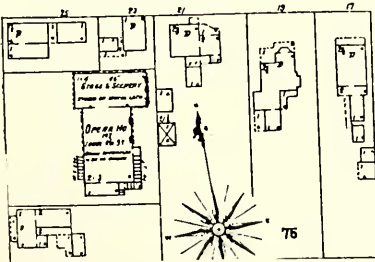
1888 - page 5



1893 - page 5

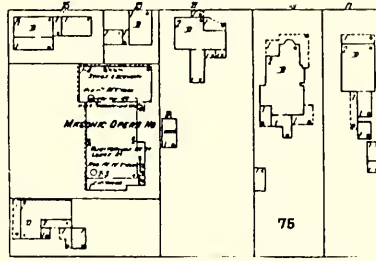


1898 - page 6

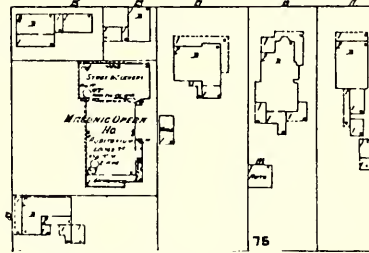


1904 - page 6

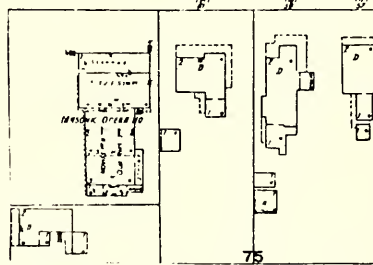
Drawings 1898-1921 show the additions made to the manse



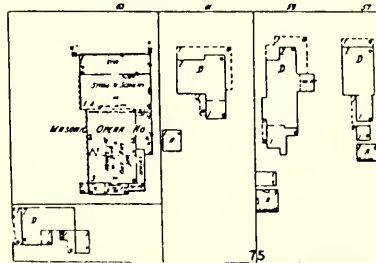
1908 - page 14



1913 - page 17



1924 - page 20



1931 - page 24

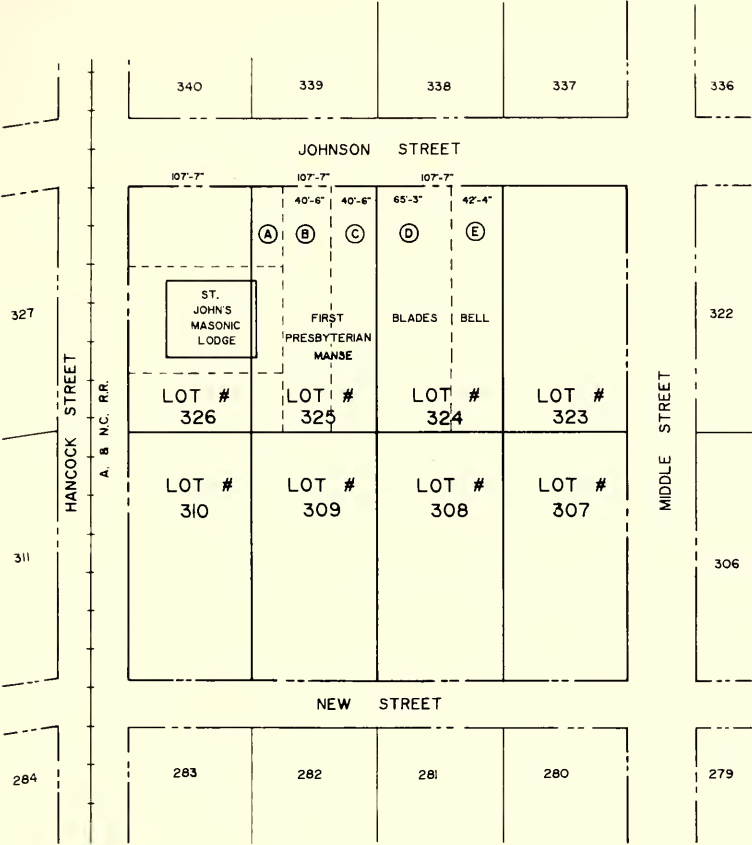
Reproduced above are eight pages from the Sanborn map which shows the south side of the 400 block of Johnson Street. The drawings from 1898 to 1921 show the additions made to the manse. *Pages reproduced by permission of publisher.*

kitchen was an outside toilet that must have been used by servants in times past. Prior to the redecoration of the manse in 1950, a coal furnace had been used to heat the house. It is not known when it was installed nor whether or not a wood-burning central heating furnace had been used prior to that time (which was the case in some of the town's buildings). Members recall that prior to the redecoration in 1950 the color of the walls of the house had been dulled by the coal furnace.

The oil furnace installed in the basement was a Jackson and Church furnace. It used much oil, primarily because the house had never been insulated, or storm-sheeted, or properly weather-stripped. When the outside temperature dropped to below twenty degrees, the inside was cool. In a very cold January it was not unusual to burn 500 gallons of oil. The open fireplace in the front room of the old part was frequently used. The two coal grates, one in the dining room and the other in the southeast bedroom upstairs, were closed sometime before 1950. During the time the Smith family inhabited the house, four closets were constructed, cabinets were built in the kitchen, and the outside toilet was removed. Some of the men of the church built a one-car garage and constructed a fence between the driveway and the lawn. Two grapevines bore very well for two or three years after 1951 but then ceased to bear and were removed. A chimney built on the inside of the wall at the southern end of the kitchen was used at one time for a stove, probably a cook's stove; it was removed in the renovation of 1979.

In one of the renovation projects during the time of the Smiths' residency, the ceilings in the rooms downstairs were lowered about three inches. The old ceilings were cracked so badly that it was felt that placing sheetrock over them was better and cheaper in the long run than repairing the old plaster. A window in the dining room was removed and a door leading to the side porch was installed. The molding in the front room on the right side of the front door was changed; two inches of the lower part of it were removed because of the uneven wall next to it. Sliding doors between the living and dining rooms were removed because cold air in the winter came in around them.

Thirty-five thousand dollars was spent in 1979 on the manse. The house was insulated, central air-conditioning and a gas furnace were installed, and a new bathroom was constructed upstairs. The kitchen was entirely remodeled, which had needed to be done for a long time. In 1951 there wasn't anything in it but a small sink, something like a bookcase, and a gas stove. There were shelves along the wall opposite the half-bath for the storage of canned goods and the like. The corner closets upstairs were removed and



AREAS (B) AND (C)
OF
LOT # 325
FIRST PRESBYTERIAN MANSE
PROPERTY

Lot 325 on which the manse is located is shown in this map executed by Robert Chiles and Barbara Francis.

new ones built in three of the rooms. The washing machine and dryer were installed on the second floor. The house was repapered and painted. When Mr. Smith retired in 1979 the manse was once again renovated in preparation for Smith's successor. It is now a comfortable and beautiful home.

¹Mr. Peter Sandbeck's information gleaned from his research on this house has been used with his permission.



The building now used by First Presbyterian as an office building was purchased by the church in 1982. *Photograph by Troy Ferguson.*

E. The Church Office Building

In 1982 the church bought the brick building on the corner of Hancock and New streets from the East Carolina Production Credit Company at a Cost of \$100,000, thus extending the church's property from Middle to Hancock streets. Its appraised value was \$86,000. It was agreed that the church would take possession in 1983, thus giving the East Carolina Production Credit Company time to build another structure somewhere else. The church had indicated an interest in purchasing the building about eight years earlier, but the company had not been willing to sell.

In 1948 Burke Taylor (who became a member of First Presbyterian in 1955) and W. F. Gaskins bought two lots from H. L. Winfield. These were the corner lot and the one next to it on Hancock Street. A year later Burke Taylor bought the corner lot from W. F. Gaskins. Taylor sold the corner lot to the East Carolina Production Credit Company in 1954 a few months before the church expressed an interest in purchasing the lot. In 1963 the company bought the adjoining lot on Hancock Street from Taylor. The present building was constructed on the corner lot in 1955 and expanded in 1970. The adjoining lot was made into a parking lot.

The building consists of 2163 square feet. The building faces New Street and opens into a foyer from the sidewalk. From the foyer one enters a large room that is used for a secretary and receptionist and for conference meetings. There are four rooms used for offices, a storage room, a small meeting room, a walk-in vault and two rest rooms. It is a well-arranged and comfortable building for the church staff.

CHAPTER II

PASTORS OF THE FIRST PRESBYTERIAN

A. The Reverend Charles Graves Vardell, 1891-1896

The oldest minutes of the session and congregational meetings that the church possesses begin with a meeting of the session on January 27, 1891. The church was without a pastor at the time, Dr. Vass's relationship with the church having dissolved on November 28, 1890. The church's three elders were C. E. Foy, William Hollister (clerk), and Charles Slover. Mr. Slover was elected moderator. "A meeting of the church members was called to be held in the Session house on Thursday evening the 29th."¹ One wonders how they planned to get word to the members of the congregation in two days! In those days prayer meetings were held on Thursday evenings and the attendance seems to have been good. Consequently, the meeting of the congregation may have been announced at a prayer meeting, a procedure which would not be legal under today's rules.

There was another session meeting on January 30 at which time a report was made on the congregational meeting the night before. It was reported that the congregation voted to call Charles G. Vardell of South Carolina, who was then a student at Princeton Theological Seminary. Elder William Hollister moderated the meeting of the congregation. He reported to the session that after the meeting of the congregation someone had called his attention to the fact that he had made a mistake in that he had not complied with the requirements of the *Book of Church Order*, chapter VI, section III, paragraph III. Another meeting of the congregation was ordered, but a date for said meeting was not given in the minutes.² However, in the minutes of the session meeting of April, 1891, there is a report of the meeting of the congregation held on February 5 after notice had been given the preceding Sunday during the worship service. Mr. Vardell's call was completed and Judge A. S. Seymour, John Clark, and C. E. Foy were "appointed commissioners to present and prosecute the call before the Albemarle Presbytery."³

The new minister was present and moderated the meeting of the session on May 13, but no mention is made of his installation



The Reverend Charles Graves Vardell (1891-1896). *Photograph from church archives; photographer unidentified.*

service. The records show that he was a very active pastor and that many changes took place in the church during his pastorate, which was the only one he ever held. When he left New Bern, Dr. Vardell became the president of Flora MacDonald College, a position he held until retirement.

There is an intriguing note about a Mr. T. A. Henry who was elected an elder in December, 1889, but did not accept the position at that time because of his "uncertainty of his residence in the city."⁴ Two years later he agreed to be ordained and installed. There is no record that anyone was elected to replace him or that he was elected a second time by the congregation.

In November, 1891, eight people from Dover, North Carolina, were received into the membership of First Presbyterian Church, New Bern.⁵ A session minute says that they had "been received upon profession of faith by the Reverend J. G. McMullen," and that he "recommended them for membership" in the New Bern church. Evidently a Presbyterian church at Dover had not been organized at that time. Mr. McMullen was pastor of the Presbyterian Church in Goldsboro from 1887 until late 1891. It is probable that he preached in Dover during a revival, at which time the eight people he recommended to the New Bern church made a profession of faith.

The minutes of the New Bern church on May 4, 1893, indicate that the same members were "dismissed at their own request to unite forming a Presbyterian church in Dover."⁶ The church was not organized until some time in 1895. At a meeting of Albemarle presbytery in April of that year Dr. Vardell made a report on the work at Dover, and in another meeting in September he reported that the church had been organized.⁷ In the summary charts of the Presbytery's minutes of all the churches, the number of elders and deacons in the Dover church is never given. Instead of a session in the church, the presbytery may have exercised authority through its home missions committee, or a commission may have been appointed by presbytery. Three ministers took turns preaching to the congregation.

The church did not survive long. At a meeting of the presbytery in Goldsboro in February, 1900, it was reported that the Dover church was having trouble with universalism among its members. A committee was appointed to investigate and a year later reported that the situation had improved.⁸ Apparently the church continued to have its problems, for a report was made to a meeting of presbytery in 1910 that the property had been sold to "certain parties" for \$350. In September of the same year the presbytery officially dissolved the church and assigned the members to the Atkinson Memorial Church in Kinston.⁹

At that time there was a Presbyterian church in Aurora, North Carolina, about twenty-five miles east of New Bern. The statistical charts of presbytery show that it had one elder and one deacon. Whether or not the New Bern church had anything to do with its organization is not known. The budgets of the New Bern church do

not show any contributions made to its support, while there were contributions to Pollocksville, Kinston, Dover, and Greenville churches. When Mr. Garth was pastor of the New Bern church he was appointed to “take oversight” of the Aurora church by the presbytery in 1902.¹⁰ Records indicate that Dr. Morgan, secretary of presbytery’s home missions in 1912, recommended that the church be dissolved; it had one elder and two members. There is no further reference to that church in the minutes of presbytery.¹¹

Sometime between August and December of 1891 William Hollister died and C. E. Foy became clerk of the session.¹² Elder Charles Slover’s name does not appear in any of the minutes after May 30, 1891. On April 18, 1893, the congregation elected Mr. Henry to be ruling elder, along with Dr. John D. Clark and Mr. David F. Jarvis.¹³ Presumably it had been determined that Mr. Henry would continue to reside in the city. Evidently Dr. Clark did not accept the office, since Henry and Jarvis were ordained and installed on May 21, 1893, and Dr. Clark’s name is not mentioned nor does it appear later in any of the session’s minutes.

The church year in those days began April 1 and ended March 31. Therefore the first report of the church to Albemarle Presbytery after Dr. Vardell became pastor was in April, 1892. The church at that time reported “136 members on the roll, non-resident members 13.” After reporting three infant baptisms, there is a statement that thirty-nine noncommunicants were baptized. The report states that there were two additions on profession of faith and ten by certificate. It is not clear what was meant by the baptism of the thirty-nine noncommunicants. If there were that many noncommunicants baptized, why were not more than two additions on profession of faith recorded? There were ninety-two on roll in the Sunday school, the report states.¹⁴

The church’s annual reports to presbytery provide insight into the life of the church during those days. The reports usually consisted of four parts: a financial statement, “duties of the Session,” a narrative answering some questions that appeared on a form and expressing the elders’ feelings about the church, and a section pertaining to the Sunday school. A study of these reports reveals the different causes in which the church was interested, the kinds of things the Sunday school was teaching, and the concern the elders had for the spiritual life of the church. Excerpts from these reports follow:

April 18, 1893, Collections, New Bern Church	
Home Missions General Assembly	25.00
Home Missions Presbyterial	137.63
Home Missions Synodical	342.86

Invalid Fund	108.50
Foreign Missions	159.29
Education	49.94
Publication, or colportage	48.59
Church Erection. "For Dover Church"	139.74
Colored Evangelistic	9.30
Bible Cause	<u>14.98</u>
	1036.33
Orphans Home	90.75
Church and Christian Education	4.20
Presbyterial Fund	40.00
Pastor's salary paid	1000.00
Congregational	238.01
Miscellaneous: Improvement on manse and other church property	<u>1060.79</u>
	2433.75
Pastor's Salary Promised	1000.00
Rental Value of Manse	200.00
Value of Manse	2500.00 ¹⁵

The membership seems to have fluctuated considerably during those years. The session reported in 1893 that there were 140 members, with 78 on roll in the Sunday school. In 1894 there were 121 members with about the same in Sunday school enrollment. The next year the session reported the membership at 142.

The church was very interested in home missions. According to the 1894 report to presbytery the church contributed \$63.00 for a "teacher at Dover" and \$45.00 to "the LaGrange and Kinston fields." These may seem today to be small amounts; but in terms of the value of money in that day and the percentage of the church's budget, the contributions were rather generous. Designated for "church erection of the Greenville church" was \$110.00. The next year the church gave \$18.00 to the Pollocksville church for "church erection" and made a contribution to the Kinston and Parmele churches for the same purpose. In addition to the erection gifts, the New Bern church contributed \$186.00 to presbyterial, synodical, and general assembly home missions, \$21.00 to the Kinston church for hymnbooks and \$107.81 to foreign missions. The presbytery frequently requested a certain amount from each church within its bounds for specific home mission churches and stated how much each church receiving aid should raise for its own support.¹⁶

The report to presbytery on the Sabbath school on March 25, 1895, is typical of such reports during this period. It is in the form of questions and answers as follows:

Contribution of Sabbath School: For its own expenses, \$68.22; for other purposes, \$12.85.

1. Is your school under the supervision and control of the Session? Yes.
2. Do your pastor and elders attend upon services of the Sabbath School? Yes.
3. Does your pastor preach regularly to the children of the Sabbath School? He is superintendant [sic] of the School.
4. Are the Confession of Faith, catechisms, and form of government taught in your school? The second is.
5. Are the childrens' Friend and Earnest Worker [publications] taken in your school? No.
6. Do your young people memorize the Scriptures? Yes.
7. What books of instruction do you use besides the Bible and the Standards of the Church? Bible Study Union Lessons.
8. Has there been any special religious interest in your school during the year? Yes.
9. Are collections made in the school for all objects ordered by the Assembly? Yes.
10. Do the scholars generally attend the public preaching of the Word? Yes.
11. Give any facts about the mode of conducting your school you may deem of interest to the cause. [The session did not answer this one.]
12. If you have no school state why.
13. What does the church do for colored evangelism? The colored people have their own school and church.

The narrative of the report in 1985 is interesting:

The session of the New Bern church respectively reports to the Albemarle Presbytery that during the year ending April 1-'95 the Sabbath services have been maintained regularly with the exception of one month during the summer, and then only occasional services held. The Prayer Meeting has been held regularly each week. The attendance upon the service has been larger than last year particularly the morning service; our night services are not as large. We report an earnest and reverential attention to the preaching of the Word that is very encouraging and gratifying. On account of family affliction and that he might recruit his health our Pastor was given a vacation of two months. The Prayer Meetings and the morning services were conducted by the officers and members of the congregation where practicable. The Pastor visits the congregation regularly. We are not troubled with any open violation of the Sabbath.

There is not that general observance of family worship among our people that is desirable and a more faithful use of the means of grace we feel certain would bind our families closer to the Lord and each other as one in Christ and the parents would not so often have to sorrow over children who wander far from God. We are most happy to report that we had no trouble with intemperance during the year. What are commonly called worldly amusements have had a check from the

outpouring of God's Holy Spirit upon the people when Evangelist Gales was with us.

The "check" on "wordly amusement" mentioned in this report did not last long, for in the report the next year (1896) the session stated that they had not had any trouble with intemperance, but "on worldly amusements under which head the General Assembly classes dancing, card playing, and attendance upon theatrical performance we are sorry to be obliged to report that some of our members have given card parties during the year."¹⁷ The report continues:

Missions are remembered especially on the last Sabbath night each month, and a collection is taken at that time. The Sabbath School work has gone on with a good degree of success. Our roll is small though some of our children are away at school and some have left town. Many of our scholars have given their hearts to Christ and thus our faithful teachers have their own reward. God twice has blessed us in the past year in the fact that many of them are the baptized members of the church. We have met all our appointments to the church, and some other work, as shown in the reports. Our church property has had a very valuable and timely addition, through the generosity of one of our members of the corner lot adjoining the church property, the value of the said lot being \$2,500.00.¹⁸

There is a resolution pertaining to this property appearing in the session minutes:

This is to certify that the following resolutions were duly passed by the trustees of the Presbyterian Church at a regular Session held on the 18th. day of December 1894. [Signed R. H. Pelletier secty of the Board.] Whereas Miss Francis [sic] Taylor has very generously purchased in the name of the trustees of the Presbyterian Church of New Berne, and donated the same to the church, all that certain corner lot on Middle and Neuse Streets [now known as New Street] and adjoining the property of said Church, now therefore, be it resolved by the board of trustees, now assembled in the name of and for the congregation of the said Church, Resolved, I. that we so accept the said donation and gift. Resolved II. that we do express our hearty thanks and appreciations for this generous and kind gift. Resolved III. that these resolutions be spread upon the minutes of this Board, and the session of the Church, and a copy be sent to Miss Francis [sic] Taylor. copied Jany, 20. 1895.¹⁹

In the 1895 report to presbytery, there is a listing of some of the operational expenses of the church that does not appear anywhere else in the session's minutes. The list becomes especially interesting when one compares the figures with what the church pays for similar services today: "Sexton, \$78.00. Blowing Organ, \$12.50." (The air by which the organ operated had to be pumped by hand. According to tradition two boys were employed to do the pumping, and once during a Sunday worship service, the boy pumping the organ at that time stopped doing so in the middle of a hymn); "Insurance on church property, \$87.00, Fuel, \$9.05" (The type of fuel is not stated; but Mrs. Laura Ives Bryan says that her

father, Charles L. Ives, installed the first wood-burning heater in New Bern in the church ca. 1892); "Gas, \$13.15." (This was probably for the gas lights in the church. The building was wired for electricity some time after 1900.); "Repairs on manse, \$14.20. Pastor's expense to Synod, to Presbytery, \$10.00."

The author of the narrative report to presbytery in 1896 expressed discouragement with the progress of the church. He stated that the preceding year had been peculiar for the church. While attendance at public worship and prayer meetings had been large and the preaching "earnest and devout," the members were

forced to mourn the fact that the Holy Spirit has not been with us with convicting and converting power. Month after month has passed and no souls for the master and thus the true work of the Church has not progressed and we must mourn that with so many laborers there is so small a harvest for the Master; only two additions by profession of faith during the whole year, and one of these never saw the inside of our Church."²⁰

Its report stated that presbytery had requested that the pastor "serve" the Kinston church once each month, and the session had consented. They declared that they had carried out this arrangement "as nearly as practicable." But the session members did not see their "way clear to continue this, and so respectfully request Presbytery to make other arrangements for the coming year."

There was some information in this report about the Ebenezer church, stating that "the colored people have their own church served by a graduate of Princeton Seminary." It does not say whether or not the minister was black or white. It added that the Presbyterian served the Ebenezer church occasionally and advised them when in difficulty.

Mr. Vass tells about the organizing of the Ebenezer church in his history (page 183). He does not tell why the eleven original members left First Presbyterian Church to organize their own church, and information as to why is not available. At the end of the Civil War there were thousands of slaves who were members of the Presbyterian church in the United States. In one of the first meetings of the general assembly of this church, the assembly appealed to the black membership to remain in the Presbyterian church. There were still some black members of white Presbyterian churches as late as 1903, when the general assembly appealed to the black members to remain in the white churches. The synod of South Carolina led the appeal at that meeting. Apparently it was after 1900 that the strong feelings against integration of black people in white Presbyterian churches developed. It was in the last two decades of the nineteenth century that most of the black Presbyterian churches were established.

Mr. Vass did not explain why separate services for the black

membership of First Presbyterian were held before the organization of Ebenezer. One wonders whether it was requested by the black membership and whether it differed much in its form and content. Did the black members form their church because other black people were establishing theirs, or was it because they were not allowed to hold positions of leadership in the church to the extent they desired?

Mr. Vass stated in his history that he helped organize Ebenezer Presbyterian Church in 1878. A history written on the occasion of the celebration of the sixtieth anniversary of Ebenezer stated:

In 1879, Rev. A. A. Scott reorganized the church. And it was taken into the membership of the Catawba Presbytery of the Presbyterian Church in the United States of America and given the name, the Ebenezer Presbyterian Church. The first church building was erected in 1880, during the ministry of Rev. A. A. Scott. This was a frame church building, located on Pasture Street, near the railroad station. The church is now [1939] a member of the Cape Fear Presbytery of the Synod of Catawba, The Presbyterian Church, U.S.A.

The architect and builder of the church on Pasture Street was Mr. William Randolph. This was a very pretty church building with stained glass windows. It was lighted for many years with gas lights. The first bell in this church was a silver bell sent over from England to a church in Philadelphia and later given to Ebenezer. During a severe storm this bell and the steeple were blown down, and the beautiful bell got broken . . . Rev. H. C. Miller and Rev. O. E. Sanders were the last ministers to enjoy the glories of the old church and the manse, in that both of these buildings were destroyed in "the Great Fire" in 1922. Many of the members of the church lost their homes and property. Hundreds of homes were destroyed in this fire! Ebenezer lost the church building, the manse, the pipe organ, the church records, and many members who left the city. At different times, members of Ebenezer Presbyterian Church willed their property to the church, to be used as it might be needed.

The present church is a brick building, erected in 1924. . . . The church lot on Pasture Street and the other lots were sold, and the money was used to purchase the lot on the corner of Burn and Cedar Street, and to begin the building program. [The name of Burn Street has been changed to Bern.] The architect and builder of the present church was Mr. H. F. Sutton. The steps and porch were donated to the church by the laborers, who also gave one day's labor to the church each week.

When we think of the expressions of interest and love that we as a church have received, we naturally think of the members of First Presbyterian Church of New Bern . . . who readily came to our rescue in the time of need! And who have always shown toward us a spirit of friendship and love. After we had lost our church in "The Great Fire of 1922," the members of the First Presbyterian Church gave us the use of their Sunday school room for a long period of time. The literature for our Sunday school was donated by their Sunday school. They also gave us our first seats that are used in our Sunday school department, and the hymn books that we use for our church services. As has been stated, many gifts of money and materials were received from many friends, North and South, both colored and white.²¹

When the presbytery examined the session's minutes for 1896 (it still examines the minutes of the session of its local churches to ensure that they are kept in order and that the churches follow the Presbyterian system of church government), it criticized the

session for the action it took pertaining to a member of the church, Mrs. Ida Green. She appeared before the session, “having been a member in good standing,” and stated that there were certain doctrines of the Presbyterian church that “interfered with her conception of liberty and conscience,” and asked to be dismissed from the Presbyterian church. The session by motion and vote granted her request. The presbytery secretary wrote at the end of the session’s 1896 minutes, “Approved as far as written except such verbal changes as may be necessary on page 50 to make it plain that Mrs. Ida Green was ‘not dismissed by letter.’ See article 235. F. W. Farris, Moderator.”²²

It has been the policy of the Presbyterian church not to “dismiss members.” It grants a transfer of membership to another church, or retires an inactive member to an inactive roll where he or she remains until joining some other church, becomes active again in the same church, or dies. Under the new rule, since the merger of the United Presbyterian and Presbyterian in the United States churches, under certain circumstances of inactivity one’s name shall be erased from the roll.

There had been a similar written request to the session earlier (July 13, 1893) by John Stanley Thomas, about whom more will be said later, in which he asked to be dismissed by letter to another denomination, “within the ranks of who [se] ministry I shall labor be left blank.” The session told him it would grant a letter of transfer “to any evangelical denomination but not the indefinite form requested, namely to join a church not named.” The minutes do not show that any further action was taken.²³

The same year Thomas was received by Albemarle Presbytery as a candidate for the ministry.²⁴ The next year he was dropped from presbytery’s roll as a candidate for some unknown reason — very likely by his own request.²⁵ In 1896 presbytery examined him prior to his becoming a candidate and also examined him “on all subjects under the Book of Church Order except Hebrew and Greek, [from which he was excused] because of his experience and proof of effectiveness in evangelistic work, and his promise to study Hebrew and Greek before ordination,”

At a July, 6, 1896, meeting of the session, Dr. Vardell informed the elders that the trustees of “Red Springs Female Seminary, near Fayetteville, North Carolina,” had elected him to be president of that institution. (The school was established in Red Springs, North Carolina, and later became known as Flora MacDonald College. In 1958 it was merged with Presbyterian Junior College in Maxton, North Carolina, to form St. Andrews Presbyterian College located in Laurinburg, North Carolina.) A report made to and recorded by the session on August 10 pertained to a congregational meeting

held on July 23 at which time a motion was made explaining the importance of Dr. Vardell to the "spiritual growth and work of this field," and especially with reference to the Sabbath school, and asking that the congregation decline to recommend the dissolution of the pastoral relationship between him and the New Bern church. A substitute motion was made and adopted that, while holding to the strong views concerning Dr. Vardell's importance to this church, the congregation concur with his request that the pastoral relationship be dissolved, "should Presbytery believe a greater field of usefulness awaits him in Red Springs."²⁶ Presbytery dissolved the relationship in a meeting in Goldsboro, North Carolina, on July 28.²⁷

Some changes in the property of the church were made during Dr. Vardell's pastorate. According to Miss Ethel Wood, church historian, the interior of the sanctuary was redecorated in 1893, the back entrance and doorway to the sanctuary was cut, and the back vestibule was built at a cost of \$645.²⁸ William and Carrie Duffy Ward recall that Miss Frances Taylor gave the money for the construction. The original pews in the center section downstairs were given to the Pollocksville Presbyterian Church, and those in the two side sections were moved upstairs. There is a picture of the church taken ca. 1885 showing part of the interior of the sanctuary, and in it one can see that the woodwork around the balcony was dark. In the picture there is some stencil work in dark colors at the top of the wall, next to the ceiling upstairs. It also shows gas lights located along the lower part of the bannister around the balcony. Miss Ethel Wood in her notes said an addition was made to the session room, which we now call the Fellowship Hall; but she does not specify what the addition was. In the 1896 report to the presbytery a statement was made that the renovation of the interior of the church building had been completed and "was complete and comfortable."²⁹

Dr. Vardell was a strong advocate of Christian education. While he was pastor of the church he served as superintendent of the Sunday school. He reorganized it, established a Bible class, and started a Sunday school library. The International Sunday School Lessons were introduced, and a children's paper called *Children's Friend* was used. Bible and catechetical instruction was given. Pupils of the school were awarded books for good attendance and superior scholarship.

Not all of the activities of the Sunday school were confined to studying. There was an annual picnic held for the pupils. One of the places where the picnics was held was at Foy's Mill, a few miles up the Trent River. Another favorite site was Atlantic Beach across the sound from Morehead City, North Carolina. The church chartered

a coach from the railroad for the trip. "Sailing vessels transported those who wanted to go across the sound" to the beach. To get to the pavilion on the beach, people walked along a planked path from the boat landing. There was no bridge across the sound in those days.

A humorous poem printed in the New Bern *Daily Journal* on Friday, May 28, 1886, entitled "The Presbyterian Picnic," gave an account of a picnic at Foy's Mill. It is not great poetry, but it gives an amusing picture of the affair and tells much about the people.

Hark! was that the steamer Kinston whistle,
The sound I wish to hear, I say,
For the Presbyterian picnic
Will leave New Berne this very day.

So we will grab our baskets
And hasten to the foot of Metcalf street,
With light hearts and happy faces
For our enjoyment will be complete.

Sailing up Trent river
Is a treat indeed;
Our little ones are happy
As we old ones take the lead.

I got on the boat in time
And went and took my seat
And waited very patiently
For our number to be complete.

Now we are saling [sic] up the river
Enjoying the beautiful scene;
The woods they look so beautiful,
The banks so fresh and green.

The crowd is so pleasant,
With Seymour, Stimson, and Brown,
I know there never was a better crowd
That ever left this town.

We had a Smallwood, Lane, Allen, and Vass,
All came with their baskets well packed,
Hollister, Holton, Slover, Eaton and Ives,
Came with their bonnie wives.

There came Claypool, Kilburn, Ellis, and Foy,
With Moore, Erdman, Miller, and Jones, this day to enjoy,
Jordan, Wood, Dennison, Hancock, and Bryan,
All expecting to have a very nice time.

When we arrived at Foy's Mills,
A sight we did enjoy,
A band of black, shining faces;
For a while our minds employed.

You could see on every side
Young girls with bright faces.
I must not tell tales out of school,
But the lovers were in their places.

Mr. Miller was our mainstay;
He trotted all around
And watched both young and old
So afraid they would get drowned.

The lemonade was refreshing
Mr. Ives handed me,
And I thought at that time
He was the cleverest man I could see.

In fact they are all as polite a set
As you wish to see.
The Presbyterians, I must say,
Is the very crowd for me.

Even when a stranger comes,
We reach out heart and hand
And give them a happy welcome
To join our little band.

It was a great pity
Our preacher was not there,
So we had to eat our good things,
With him we could not share.

So you see a picnic
Is a thing we should not dread,
As we all go home in time
To go to our little beds.

Author unknown

There is a story about a trip to the beach on one of their picnics. It was about Mary Bryan McCotter's great grandmother who sat on the shore at the beach knitting while her eight children were in the water. She was asked if she wasn't afraid her children would go out too far into deep water and drown. She replied that she did not worry about them because before any of them went into the water she drew a mark on each one's leg and told them not to go out far enough for the water to go over that mark.

When Charles Vardell left New Bern the church had 151 members. The total contributions for the year 1895-1896 were \$3,006, of which \$828 went to benevolent causes. The pastor's salary was \$1,000 plus the use of the manse. The estimated value of the manse was \$2,500, and its rental value was \$200 per year.

NOTES

- ¹Minutes of the Session, I, 3.
- ²Minutes of the Session, I, 4.
- ³Minutes of the Session, I, 5.
- ⁴Minutes of the Session, I, 7.
- ⁵Minutes of the Session, I, 9.
- ⁶Minutes of the Session, I, 25.
- ⁷Albemarle Presbytery Minutes, Ninth Session, 178.
- ⁸Albemarle Presbytery Minutes, Eighteenth and Nineteenth Sessions, 466.
- ⁹Albemarle Presbytery Minutes, Forty-second Session, 7.
- ¹⁰Albemarle Presbytery Minutes, Appendix.
- ¹¹Albemarle Presbytery Minutes, Forty-sixth stated meeting, 42.
- ¹²Minutes of the Session, I, 9.
- ¹³Minutes of the Session, I, 23.
- ¹⁴Minutes of the Session, I, 12.
- ¹⁵Minutes of the Session. I, 21.
- ¹⁶Minutes of the Session, I, 34.
- ¹⁷Minutes of the Session, I, 45.
- ¹⁸Minutes of the Session, I, 45.
- ¹⁹Minutes of the Session, I, 45.
- ²⁰Minutes of the Session, I, 64.
- ²¹*Ebenezer Presbyterian Church 60th Anniversary, A Souvenir* (New Bern: Privately published, 1939), 3.
- ²²Minutes of the Session, I, 66.
- ²³Minutes of the Session, I, 27.
- ²⁴Albemarle Presbytery Minutes, Eighth Session, 141.
- ²⁵Albemarle Presbytery Minutes, Eighth Session, 159.
- ²⁶Minutes of the Session, I, 69-70.
- ²⁷Albemarle Presbytery Minutes, Fifteenth-Seventeenth Sessions, 1897, 231.
- ²⁸Ethel Wood, unpublished notes, (n.d.).
- ²⁹Minutes of the Session, I, 65.

B. The Reverend George Laycon Leyburn (1896-1900)

The church did not have to wait long (a little less than four months) for another pastor. On November 11, 1896, Albemarle Presbytery received the Reverend George Laycon Leyburn, who had served for seven years as pastor of the Presbyterian church in Booneville, Missouri. Installed in the New Bern church on November 13 during a meeting of the presbytery, November 12 - 14,¹ Mr. Leyburn served the church well for four years. One elderly lady, now in her nineties, recalled his three daughters. Mr. Leyburn also had one son.

The Reverend Mr. Leyburn was born in Laconia, Greece, May 21, 1839. His first wife, Phoebe Caruthers Wilson of Hampden-Sydney, Virginia, died in 1871; he later married Helen T. Holliday of Winchester, Virginia. A graduate of Washington and Lee University and Union Theological Seminary in New York, he later studied at Union Theological Seminary in Richmond, Virginia. From 1889 to 1896 he was in Booneville, Missouri. When he left New Bern he served as superintendent of Home Missions of the Synod of Missouri for four years before becoming editor of the *Presbyterian Standard* in Charlotte, North Carolina, in 1894. A year later he became pastor of the church in Lexington, North Carolina, which he served for four years, 1895-1899, before retiring and moving to Los Angeles, California.

In those days the session was very concerned with the social, business, and religious conduct of its members. In almost every narrative report to presbytery remarks were made about the social conduct of the congregation. For example, in the 1897 report it was noted that they [the session] had not been troubled with intemperance by members of the church, though there was much of it among the young men in the town. They were sorry to report that some of the members had been "round dancing," and that some of the young, as well as older members, had been playing cards. However, not all was bad, because the Sabbath was well observed by the members of the church, and generally by the community. They considered themselves "greatly favored and blessed in having no Sunday trains or mails."²

The report, probably written by the pastor (it is not the handwriting of the clerk of the session, C. E. Foy) stated that the minister visited every family in the congregation, but the elders did not visit. Family worship was maintained by a few of the members, but there was the fear that it was largely omitted by both officers and people.

During this period in the life of the church there was much interest in foreign missions. For years, beginning with Mr. L. C.



The Reverend George Laycon Leyburn (1896-1900). *Photograph from church archives; photographer unidentified.*

Vass's ministry, missions were emphasized at the midweek prayer meeting on the first Thursday night of the month. This emphasis may have been a contributing factor in the decision of Lachlan Vass, Jr., to enter the ministry and become a foreign missionary.

Born in New Bern in 1872, young Vass was a credit to the manse. He was received as a licentiate for the ministry from Enoree Presbytery in South Carolina by Albemarle Presbytery in 1898. A graduate of Columbia Theological Seminary, he had served the Spartan Mills Church in Enoree for a year before coming to Albemarle, where he was examined and ordained an evangelist to serve as a foreign missionary.³ He served in Luebo, Africa, from 1898 until 1910, after which he lectured for a year on the Congo Missions before becoming an assistant pastor of Second Presbyterian Church of Memphis, Tennessee. Two years later he served for two years as religious work director of the YMCA in France, 1918 and 1919. Returning to this country Vass was pastor of a church in Cartersville, Georgia, and served as superintendent of evangelism for Cherokee Presbytery, before becoming pastor of Saint Elmo Presbyterian Church of Chattanooga, Tennessee. His wife was Frances Steadman Sharpe of Portsmouth, Virginia. There were two children, the Reverend Lachlan C. Vass III, who served several years as a missionary in Luputa, Congo, Africa, and now lives (1988) in Dallas, Texas; and a daughter, the wife of the pastor of the First Presbyterian Church of Greenville, Tennessee.

Since Vass was a son of the New Bern church, his missionary service in Africa intensified the interest of the New Bern congregation in foreign missions. Ladies of the Hollister family tell about how they used to give their pennies, when they were small girls, to help build a boat for the missionaries in Africa. The boat was *The Samuel Lapsley*, named after one of the missionaries. It was built in Scotland and shipped to Africa.

In 1900 a member of the congregation was criminally charged with misplacing some funds of the Southern Express Company for which he worked. When the session heard about it, a committee of one elder and the pastor was appointed to confer with the member about the matter. At the next meeting the committee reported that they had talked with the man, who admitted that the report was true, that he was sorry about what he had done, and that he was willing to appear before the session and make a statement about what he had done.

He then came before the session and stated that, while some of the rumors about his character were false and greatly exaggerated, they were substantially true in that,

... as agent for the Southern Express Company he had during a series of years overdrawn his salary, that in his reports from time to time he had made wrong entries so that his accounts might seem correct and square; but when he found he could not pay the indebtedness, and when questioned about the matter, he acknowledged the wrong and did what he could to bring all the facts to light; that his friends had made good the deficit; further that he acknowledged and

confessed with shame and sorrow the wrong-doing and sin of his conduct, that as he had asked and as he hoped, had received pardon from his Saviour, he now requested the kindly consideration, forgiveness, and prayers of his brethren in the church; and that waiving all rights of formal trial, with this confession and statement he left the case entirely in the hands of the Session to take what action they deemed needful and best for the honor of Christ, for the edification of the church, and his own spiritual good.

The session, referring to the Rules of Discipline in the *Book of Church Order*, asked the pastor to "kindly but solemnly admonish him of his error, and exhort him to true and genuine repentance for his sins, assuring him in the Master's name of full and free forgiveness if he truly repents." They urged him to live close to the Saviour. They further ordered that the action be communicated to the church at the prayer meeting the next Thursday.⁴

Efforts were made by the session to revive the interest of members who tended to become inactive in the church. In a meeting of the session in 1900 each elder was requested to "see and confer with certain parties who had been for some time irregular or altogether remiss in their church and Christian duties, with a view to bringing them back to their regular duties."⁵ Each elder was to make a report at the next meeting of the session.

There was some indication that church officers took their positions seriously. Major A. R. Denison, a deacon, appeared before the session and requested that he be allowed to demit the office of deacon because he believed that he was unable to serve the church "with acceptance." "There being no charges against him, and the Session concurring with him, it was resolved that he be divested of his office without censure."⁶

On February 11, 1900, the pastor, G. L. Leyburn, requested the session to call a meeting of the congregation to meet on February 18 to consider his request that Albemarle Presbytery dissolve his relation with the New Bern church so that he might accept a call to be the superintendent of home missions for the Synod of Missouri. Expressing the people's sorrow at his leaving, the session noted, "We regret the parting of our dear pastor from this people, to whom he has so faithfully ministered, having made full proof of his ministry while here, in the presentation of the claims of the gospel of our Lord Jesus Christ."⁷

The church reported to presbytery in March after Mr. Leyburn left in February that there were 145 communicants on roll, plus "15 non-resident members." There had been five additions that year, eight infant baptisms, and one adult, and "30 non communicants baptized."⁸ Since there were only five members added to the roll, and eight infant baptisms, the thirty noncommunicants baptized must have been children between the ages considered

infancy and adolescence or confirmation age.

On March 4, 1900, the church held a congregational meeting “to consider the question of calling a pastor if the way be clear,” according to the minutes of the session. In the meeting it was determined that the way was not clear for calling a minister. The congregation elected a committee “on Invitation and Correspondance, consisting of T. A. Henry, C. S. Hollister, and C. L. Ives, to whom all letters as to another pastor should be referred, and who should, with the Session’s approval, invite ministers to fill the pulpit after the present pastor leaves.”⁹

NOTES

¹Albemarle Presbytery Minutes, Fifteenth and Sixteenth Sessions, 1897, p. 344.

²Minutes of the Session, I. 81.

³Minutes of the Session, I, 95-97.

⁴Albemarle Presbytery Minutes, Eighteenth and Nineteenth Sessions, 1898, p. 379, hereinafter cited as Albemarle Presbytery Minutes, Eighteenth and Nineteenth Sessions.

⁵Albemarle Presbytery Minutes, Eighteenth and Nineteenth Sessions, 379.

⁶Albemarle Presbytery Minutes, Eighteenth and Nineteenth Sessions, 100.

⁷Albemarle Presbytery Minutes, Eighteenth and Nineteenth Sessions, 99.

⁸Albemarle Presbytery Minutes, Eighteenth and Nineteenth Sessions, 103.

⁹Albemarle Presbytery Minutes, Eighteenth and Nineteenth Sessions, 111.

C. The Reverend Harvey Smith Bradshaw (1900-1905)

The minutes of the session and congregation of First Presbyterian do not indicate when the Reverend Mr. Bradshaw became pastor of this church; but Albemarle Presbytery had a called meeting during the meeting of the North Carolina Synod in April, 1901, the minutes of which show that he had been installed in the New Bern church on the second Sunday in January, 1901.¹ He came to New Bern from his first pastorate of six years in the Hillsboro, North Carolina, church and stayed in New Bern for five years before returning to that church for one year and then moving to the New Hope Presbyterian Church. There he stayed until 1938. In ill health he moved to Chapel Hill where he died in 1939.

Mr. Bradshaw was born in Mount Horeb, Tennessee, in 1863. His first marriage was to Mrs. Margaret (Tadlock) Vance of Columbia, South Carolina; his second to Mrs. Mary (Nash) Young of Hillsboro, North Carolina. He received a B.A. and an honorary D.D. degree



The Reverend Harvey Smith Bradshaw (1900-1905). *Photograph from church archives; photographer unidentified.*

from King's College, and a B.D. degree from Columbia Theological Seminary. He was ordained by Orange Presbytery.

During his ministry here, apparently there was considerable growth in interest among the members, though not a proportionate

increase in membership. There was an increase in attendance and financial giving. Under his ministry some mission work was begun in Pamlico County. Presbytery, in a meeting in Rocky Mount in April, 1902, assigned the oversight of the Aurora church in Pamlico County to Mr. Bradshaw. The mission work in Pamlico was motivated and supported by the Ladies' Missionary Society of the New Bern church. Mr. Frank Hawley, a seminary student, from Charlotte, North Carolina, was employed to conduct the mission effort. There is no record as to what year nor the length of time he served.

One of the events in which the church seemed to take pride was the establishing of scholarships at Davidson College through the will of Miss Frances Taylor upon her death. Dr. Louis Henry Smith, president of Davidson, attended a meeting of the session after the morning worship service on August 4, 1901, at which time a resolution was adopted as follows:

Whereas Miss Francis [sic] Taylor, now deceased, late of the city of New Bern, N.C. has bequeathed to Davidson College a sum sufficient to establish five and a half scholarships, paying the college tuition fee, and has placed their disposal in the hands of the Session of this Church in the following words, which are copied from her will Viz. "The beneficiaries to be selected by the First Presbyterian Church of New Bern, N.C. subject to the approval of the authorities of said college. Resolved that all scholarships not disposed of by the Session before July 15th. of each year will be placed at the disposal of the president of Davidson College."²

Some of the students who benefitted from this scholarship fund were Seymour Dennison, Fred Tucker, Robert Smallwood, Norman Edgerton, Z. T. Brown, William Hollister, all of New Bern, and William Daniel of Satterwhite, North Carolina.

Sometime during the later 1950s the president of Davidson College wrote to the Reverend Mr. Smith requesting permission to combine the Taylor scholarship fund with other such funds, since the fund was so small in comparison with the cost of tuition at Davidson at that time. For several years the session, having left to the college the matter of selecting people to receive the scholarships, granted the requested permission.

It has been surprising to find from reading the minutes of the church that there was considerable movement of people near the turn of the century. The session received members from, or dismissed some to, such places as Raleigh, Goldsboro, Winston-Salem, and Washington, North Carolina; Seattle, Washington; Boulder, Colorado; Alabama; New York; and Washington, D. C.

During Mr. Bradshaw's ministry the membership of the church grew, especially in the years 1902-1903. The church's report to presbytery contained some significant statistics. There were 24 new members added to the church that year, making a total of 167,

plus 15 nonresident members. There was also an increase in giving of \$163.14 The budget of the church remained about the same from 1890 to 1910. There were no changes in the pastor's salary (\$1,000 and manse), estimated value of the manse (\$3,000), or rental value of the manse (\$200). There was very little, if any, inflation during those years until World War I.

The narrative report to presbytery in 1903 notes that there was room for improvement "in the matter of family worship." The Sabbath was generally properly observed by most of the people, "especially for a place of this kind." Notation was made that

Christian beneficence is a permanent feature of this church's work and the efforts along this line have been met with quite satisfactory results this year, showing that the people's consecration includes their property to a marked degree. We have had recent evidences of spiritual growth—the manifestation of what we believe to have been an undercurrent of grace for some time seeking occasion for outward operation. There does not seem to be any hurtful prevalence of worldliness.³

The white picket fence around the church was replaced in 1903 by the present iron one given by David Congdon, Esq., as a memorial to his wife, Fannie. The session, in a resolution in its minutes, said, "The congregation will at all times keep the said fence in proper condition and thus try to perpetuate the memorial, and keep alive in the memory of those who are to come, the christian character of her whose memory it commemorates." The fence has been damaged in places by falling limbs from trees on the lawn but has always been repaired. It was last painted in the early 1970s by Harold Maxwell, who also furnished the paint. The job was very time-consuming.

In 1905 a question arose as to the amount of funds the presbytery had asked the church to give, called in one place "assessment" and in another "apportionment." The board of deacons sent a written request to the session that it call a meeting of the congregation for the purpose of hearing a financial report and recommendations and that the session petition the presbytery to reduce the assessment for the various causes "against this church from \$560 to \$300 per annum." The session agreed to both parts of the request.

There is no record that a congregational meeting was held on the matter. The minutes of the following April meeting show that the session decided to reduce the apportionment to \$400, stating that the members believed this amount could be raised. This was not the first time in the life of the church that the deacons felt too much was being asked by presbytery of the local church, or that the elders felt the church should give more than the deacons suggested; nor is it the first time that a compromise was reached on this issue.

Mr. William Dunn offered the church a parcel of land in the Riverside area of New Bern if the congregation would erect a Presbyterian church on it within two years. This offer was reported in a session meeting in May, 1905. The church may have thought there was a greater need or better opportunity in the Ghent section of the city because, as will be shown later, a Sunday school was established there.

NOTES

¹Minutes of Synod, September and April, 1901, p. 8.

²Minutes of the Session, I, 113.

³Minutes of the Session, I, 134.

⁴Minutes of the Session, I, 149.

D. The Reverend John Goodall Garth (1905-1908)

On November 19, 1905, Rev. John G. Garth was called by a congregational meeting to be the next minister of this church. He was received from Asheville Presbytery by Albemarle Presbytery on February 10, examined, and approved for the New Bern church.¹ In a meeting of the session on February 5, plans were made for his installation on Tuesday evening at eight o'clock, February 20. The other ministers in New Bern were to be invited to attend, and a "sociable" was to be held, "at the Lecture room Wednesday the 21st. at 8:00 PM. and the ladies of the congregation be requested to adopt such program in their judgement they may think proper."²

Mr. Garth moderated a meeting of the New Bern church session before the morning worship service. After the service a congregational meeting was held, moderated by Elder T. A. Henry, in which Mr. Garth was issued a call to become pastor of the church. At the time he was pastor of Murfreesboro, Tennessee, church. It is probable, though the minutes do not indicate it, that he conducted the morning service and preached. It was the practice in those days — a practice continued into the 1940s — that a prospective pastor be invited to preach a "trial sermon" for a prospective congregation, before a congregational meeting was held to vote on whether or not to call him. At the present time a congregation seeking a minister elects a nominating committee, sometimes called a search committee; the committee seeks a prospect, hears and watches him conduct a service and preach (usually in the church of which he is pastor), investigates his background and competence, negotiates terms of a call, and recommends him to the congrega-



The Reverend John Goodall Garth (1905-1908). *Photograph from church archives; photographer unidentified.*

tion issuing the call, with terms and expectations listed. Under the method used when Mr. Garth was called, a thorough investigation of the prospect was rarely made, and members of the congregation voted on the basis of one sermon. If one did not like anything about

the minister's appearance or his conduct of the service, he or she would likely vote against calling him.

During Mr. Garth's first year as pastor of the church a Christian Endeavor Society for the youth was organized. One wishes that a description of the organization had been given, indicating the age range, type of program, etc., but no such description was recorded in the session minutes. Rev. J. Murphy Smith remembers the Christian Endeavor Society of which he was a member as a teenager in the Rex, North Carolina, Presbyterian Church. Members ranged in age from twelve years to the early twenties. A program magazine published by the denomination was followed closely. Parts of the program material were assigned to individual youth who usually read to the group, often poorly.

For the first year of the society, the church report to presbytery gave the number of youth membership as twenty-seven, seventeen male and ten female. When it came time for the pastor's vacation, the session decided that in lieu of the regular Sunday morning worship service the congregation be asked to attend Christian Endeavor Society meetings on Sunday evenings.

It was during this year also that an organization "of a Brotherhood among the men of the church for Christian work" was established. The minutes do not give any description of its organization nor its work. In fact, there is no reference to this in any of the minutes following. One wonders whether the organization ever functioned. While the work of the youth and the women is reported to the presbytery in annual reports, there is never any report on the work of the men as a separate organization.

The church was frequently reminded of the poor. One of the questions that was to be answered in the annual report to presbytery was, "Is provision made for the poor in your church, so that none are dependent upon public charity?"³ The session always answered "Yes." In early 1907 the session decided that an offering for the poor should be taken following every communion service.

The records do not show the terms of the call to Mr. Garth when the congregation called him to be the minister, but in the report to presbytery the pastor's salary promised was stated as \$1,200.00. The estimated value of the manse was raised to \$4,000.00. That year the church reported an increase in contributions of \$214.95, for a total of \$2,170.00. In addition there was a report that the Sabbath school had contributed \$116.00 to current expenses and missions.

In 1904 the general assembly requested that each year the annual report to presbytery include a report on women's work. The activities were accomplished by three societies in this church. The C.G.V. Society, composed of eighteen members, was named



Mrs. Samuel K. Eaton was organizer and leader of the Busy Bee Society. *Photograph from church archives; photographer unidentified.*

after the former pastor, Charles Graves Vardell. The Ladies Sewing Society had ten members. The Ladies Missionary Society had about ten members. All three societies contributed to foreign missions, home missions, and local causes.

Mention has been made of the organization and work of the women in the church during the early years of its history as they worked through the Female Benevolent Sewing Society. This society continued through the years until 1915 when it, along with other societies, became the Women's Auxiliary. In 1885 another society called the Busy Bee Society was organized in the New Bern church. Mrs. Charles S. Hollister wrote,

Mrs. Samuel K. Eaton [mother of Miss Sadie Eaton] gathered the children of the church together in a Society known as "The Busy Bees." This society was regularly organized by the pastor, Dr. L. C. Vass. Their activities consisted of sewing on aprons and making patch work for quilts; and they also made and sold candy. With the proceeds of their work these children gave the money to buy our present pulpit furniture. [That was the furniture prior to the restoration of the pulpit in 1936.] Mrs. Vass purchased some for them in New York. The old mahogany pulpit furniture consisting of sofa, marble-top Communion table and two chairs were sent over to the manse, where they still are. Maybe someday when our dream of



Mrs. Edward Fleet Smallwood, pictured at the right, was president of the Ladies' Sewing Society ca. 1885. *Photograph from church archives; photographer unidentified.*

restoring our beautiful old Church to its original glory has come true, the old mahogany furniture will be given its rightful place.

As well as I can ascertain this "Busy Bee Society" continued until Dr. Vardell became our pastor in June 1891. The name was changed to "The C.G.V. Society," in honor of our pastor (Charles Graves Vardell), and its membership included all the young people of the Church not members of "The Ladies Sewing Society," it having as members the older ladies,

Some years after Dr. Vardell left New Bern Church, new members having come in who were rather mystified as to the meaning of the name of the Society, "C.G.V.," the name was changed to "The Ladies Aid Society," and so continued until all societies were absorbed in "The Woman Auxiliary."⁴

Mrs. Hollister's history says that the Ladies Missionary Society "was reorganized in March 26, 1903, at the home of Mrs. C.E. Slover." This society seems to have met once a month, and dealt almost entirely with foreign missions work and local evangelism. Minutes show that at each meeting they would study some phase of missions work in a different country. Mexico is mentioned frequently. The society invited missionaries on furlough to speak to them and contributed to the support of some. Its last meeting was in 1914.



Mrs. W. P. M. Bryan was president of the Ladies' Missionary Society in 1911. *Photograph from church archives; photographer unidentified.*

The history of the organization of the Woman's Auxiliary is an interesting one, pathetic from the standpoint of the early opposition to it from the general assembly, thrilling from the point of view of the determination, vision, and labor of the women who fought for it. At the end of the Civil War, "Conservatism was strong in our Southern Church, and there was much opposition to any organization above local societies." *Alexander's Digest* records in 1889 a committee report of the general assembly on woman's societies as follows: "Reports from 68 Presbyteries; 18 women's unions; 39 opposed to anything beyond the local societies, one arguing in detail against further organization." It was in 1905 that the assembly approved blanks for society reports. These were only for foreign missions and were sent to the foreign missions office.⁵

The first presbyteries to be organized were in East Hanover and Wilmington presbyteries in 1888. It was in 1904 that the two first synodicals were organized, one in Virginia at Richmond and the other in Clebourne, Texas. The last one to be organized was that of Appalachia in 1916.

In February, 1911, an unofficial group of women representing eight synods met in Atlanta to devise plans for promoting the publicity campaign which they decided should precede the presentation of a request for some kind of organization before the general assembly. In 1912 the Synodical of Missouri presented an overture to the general assembly, listing the reasons why the women should have a denominational organization. The assembly meeting in Bristol, Virginia, approved the overture. It ordered the secretaries of the four executive committees of the denomination to meet with the synodical presidents to establish the organization desired by the women and to act as a supervisory committee. Later that year the women and this committee met at Montreat, North Carolina, and set up the organization called the Woman's Auxiliary of the Presbyterian Church, U.S. Mrs. W. C. Winsbrough was elected superintendent. It was in 1915 that First Presbyterian Church, New Bern, merged the three societies into the auxiliary.

It was surprising to learn that so many people moved in those days. The session met on the average of once a month, occasionally as often as three times in one month. Almost every time they met it either received new members or dismissed some to another church. It received some members from Seattle, Washington, and Edinburgh, Scotland. In 1907 there were eleven additions to the roll but there is no record as to the number of members lost. They never recorded the number of losses in the reports to the presbytery. In 1907 the church reported 178 members, and a Sabbath school enrollment of ninety-nine. The next year there was a considerable increase in membership: twelve on profession of faith and twelve by transfer of membership, for a total of 197. Also, that year saw a big increase in contributions in the amount of \$1,826.

On May 31, 1908, Mr. Garth requested the session to call a congregational meeting to be held on June 7 to ask that it request Albemarle Presbytery to call a meeting of that court to meet in New Bern on June 15 in the evening that his pastoral relationship with the New Bern church might be dissolved. The congregation agreed to his request, and the presbytery dismissed him to Orange Presbytery that he might be the pastor of the First Presbyterian Church of Hickory, North Carolina, which he served until 1918. One of the reasons for his leaving New Bern was the feeling that living in a high altitude would be better for his health.

Garth was born in Paducah, Kentucky, in 1871. His first wife, Ethel Voorhies of Union City, Tennessee, died in 1934; he later married Sara Wilfong Grier of Charlotte, North Carolina. He received a master of art's degree from Southwestern Presbyterian University and his theological training from the same institution.

After moving to Charlotte and writing for the *Presbyterian Standard*, he served as stated supply to several churches in that area at different times.

Near the end of World War I, Mr. Garth entered the service of the YMCA and was stationed at Camp Green, near Charlotte. For years he was the editor of the *Presbyterian Standard*, wrote a religious column for the *Charlotte Observer*, prepared the Sunday school lessons, and reviewed religious books. The day before he died in 1952, the small book he had written on John 3:16 which he called *The Little Gospel*, was released by the publisher.

NOTES

¹Minutes of the Session, I, 156; Albemarle Presbytery Minutes, Book 41, p. 26.

²Minutes of the Session, I, 150.

³Minutes of the Session, II, 11.

⁴Hollister, "History of the Women's Auxiliary," 49, 50.

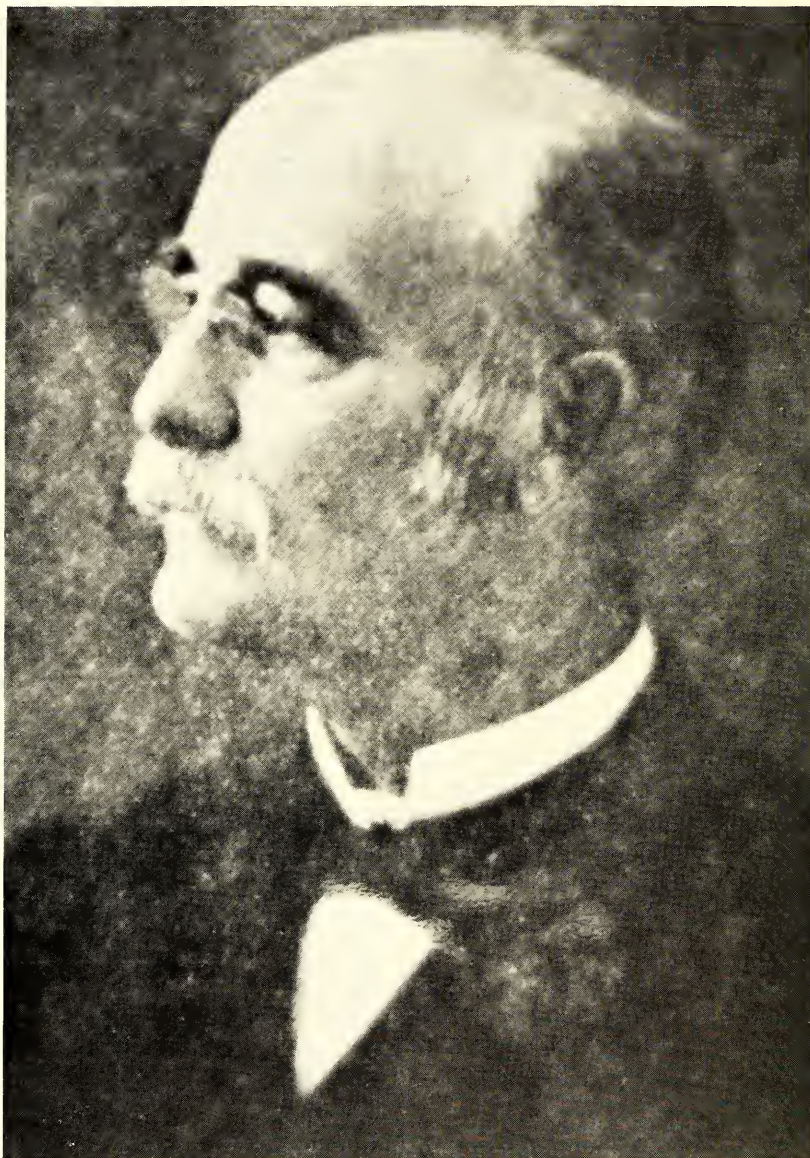
⁵Hollister, "History of the Women's Auxiliary," 81.

E. The Reverend James North Howard Summerell (1908-1928)

James North Howard Summerell moderated his first session meeting of the New Bern church on October 4, 1908, having moved from the pastorate of the First Presbyterian Church of Washington, North Carolina. His pastorate of the New Bern church was the longest of any of its pastors since Dr. Vass, until Rev. J. Murphy Smith's pastorate. One of the most beloved pastors of the church, he retired from the church and the ministry in 1928 after a stroke that left him unable to continue. He then moved to Greenville, North Carolina, where he lived until his death in 1938. Present-day members who were in the church during Dr. Summerell's ministry still talk about him in loving terms.

Dr. Summerell was born in Salisbury, North Carolina, in 1854. His wife was Anna Lee Shouse of Glasgow, Missouri. He received the B.A., M.A., and D.D. degrees from Davidson College, and attended Union Theological Seminary in Richmond and New College, Edinburgh, Scotland. He was pastor of churches in Concord Presbytery, Tarboro, Rocky Mount, and Washington, North Carolina; Anderson, South Carolina; and Ghent Church in Norfolk, Virginia, before coming to New Bern.

In early 1909 Dr. and Mrs. Summerell's youngest son, Howard,



The Reverend James North Howard Summerell (1908-1928). *Photograph from church archives; photographer unidentified.*

was killed in a hunting accident. A resolution of sympathy signed by Warren B. Ellis, Walter H. Bray, and J. A. Henry was presented to and adopted by the session in a meeting on February 13, 1909. The wording of this resolution is noteworthy in that it shows something

of the theology of the authors concerning death. A part of it follows:

While there is no explanation of God's providence in the summoning of His children into the Kingdom, we believe that this early death is a most touching illustration of the arresting of the fulfillment of life's mission for the good of man and the glory of God.

Resolved that we commend to our beloved pastor and his family the same consolations of that precious gospel which, in his faithful ministry of the Word, he has preached to others, and while Howard's lips are silent, the music of his voice hushed, and the blank of his absence realized in the now Shadowed home, and "Deep is calling unto deep as the noise of Thy Water Spouts, all Thy waves and Thy billows have gone over me, yet the Lord will command, His loving kindness in the day time and the night, His song shall be with me."¹

At a November 1 meeting of the session, Henry B. Smith of Greenville (he later moved to New Bern to become superintendent of the New Bern city schools and an elder and church school teacher in First Presbyterian) requested that the church permit Dr. Summerell to preach in the Falkland and Greenville Presbyterian churches one Sunday per month, in the Falkland at 11:00 A.M. and in Greenville in the evening. The session recommended that the request be granted and that a congregational meeting be held to consider the matter. The congregation must have refused to concur with the recommendation because in April of the next year, six months later, the session received a letter from Dr. W. D. Morton, chairman of presbyterial home missions, "expressing the wish" that the New Bern church would release Dr. Summerell one Sunday per month so that he could preach in Falkland and Greenville. Again the session ordered a meeting of the congregation to consider the matter. In the annual report to Presbytery March 3, 1909, the session answered the question, "What evangelistic work is done by your church outside its boundaries?" with the answer, "None except that for six months the pastor was let to Falkland and Greenville churches once a month."²

It was in the same year that the old sexton of the church died, and Mrs. Charles (Hannah) Ives wrote an article about him which shows something of his faithfulness and the treatment of the black members of the congregation. A part of the article follows:

It is but fitting that there should be included in the record of the life of the church an account of the faithfulness and service of Caesar Lewis, Sexton, for a period of more than 60 years.

A slave of the late Alexander T. Mitchell, Caesar assumed the duties of his office long before the Civil War — perhaps as early as 1846, and except for the time during the war, when there was no pastor and the church building was used as a hospital, his work was uninterrupted, (except for a short illness) until ended by his death in May 1909.

Winter and summer, in cold and heat, he was never absent from his post. His skill as a bell-ringer was notable, and his was the hand and ours the bell which

sounded the Sabbath morning signal to all the other church bells to be ready to take their appointed places in the round of ringing. As I remember the succession, it was Presbyterian first, Methodist second, Baptist third, and Episcopal fourth; each striking singularly, for five minutes, and then for five minutes all rang together. This was followed by a period of quiet tolling, until at the precise moment for the services to begin, the bells ceased and the soft tones of the organs were heard within the different churches.

About two years before his death, Caesar's health seemed to be failing, and most reluctantly he consented to allow another to take his place. . . . For several Sabbaths the old man from his retirement listened to his successor's bungling efforts with the bell—the weak uncertain tones—the mistakes in succession with the other ringers. Then with indignation, when he could bear it no longer, he arose from his chair, and coming back to his beloved church, he announced that he was well and wanted his old place.

Cesar Lewis, with several other colored people, was a member of this church, and always received communion in the East gallery, the bread and the wine being carried to them by the Elders, after it had been partaken of by the white communicants. His and their memberships were transferred to the Ebenezer Presbyterian Church, which largely through the efforts of Dr. Vass and Mr. George Allen, had been built by the colored people.

Having expressed a wish to be buried from this church which he had served, such arrangements were made for Caesar's funeral at his death in May, 1909. His white friends occupied the gallery, the floor of the house being given to the colored people, and there for a while, where his feet were wont to be so busy, rested the body of the old man. Truly it could be said unto him, "Well done, thou good and faithful servant."³

The membership of the church seems to have fluctuated during these years. The membership reached 200 by 1909, according to the session's annual report, the highest it had been in the history of the church. In the report two years later, there were only 154. The session must have retired some inactive members to the inactive roll of the church. In that year twelve people were added to the membership, six by profession of faith and six by certificate of transfer of membership. Yet, in the year covered by the 1911 report, two infants and six to eight noncommunicants were baptized. By 1912 membership was 160. In one report there were 32 nonresident members for a total of 183.⁴

In the same year the session considered the question of whether or not to change the celebration of the Lord's Supper from the use of the common cup to individual cups. A motion was passed that the question be submitted to the congregation in a called meeting. A committee was appointed consisting of D. F. Jarvis, C. S. Hollister, and C. D. Bradham to select and purchase the cups and complete the arrangements for the use of the cups if the congregation approved.

The beginning of the use of the individual cups in the communion services must have been considered an important change because it was stated in the session minutes of January 9, 1910, that the individual cups had been used that day for the first time. The elders

who served the elements of the communion were listed: T. A. Henry, D. F. Jarvis, and W. B. Ellis of the New Bern Church, and John Irvin of Mount Vernon Church of New York served the wine; Elders W. H. Bray and C. E. Foy served the bread.⁵

For the first time, in the year 1909, there was the mention of elders conducting the Sunday morning worship services and the Thursday evening prayer services during the minister's vacation, which apparently covered the period from the middle of August until the end of September. Elder T. A. Henry, and Dr. J. D. Clark, who was not listed among the elders, were to conduct the Sunday services, and T. A. Henry, W. H. Bray, C. T. Hancock, C. L. Ives, and S. W. Smallwood were to conduct the midweek prayer services.

Some of the members were very young when they were received into the membership on profession of faith. If there was any effort made by the session or minister to prepare these children for their examination by the session and the church membership, it is not indicated in any of the records. As examples of the young ages at which they were received, in a November meeting of the session there is the note that Hugh Frazier Brown, age ten, John Elliot Brown, age eight, and Susan Olivia Brown, age six, were examined and admitted to membership. Since all three of these were of the same family, the parents may have prepared them for this experience. In another meeting two weeks later two girls eleven years old were received, pending their making public profession of faith before the congregation during the morning worship service.⁶

The 1911 report of the session to the presbytery registered some discouragement about the religious training the children were getting. It stated that about 8½ percent of the families of the congregation had family worship. Whether or not this determination was made by poll is not known. The report indicated that in some of the homes the children were "carefully trained," but in some others training was neglected. Some of the parents failed to require their children to attend Sunday school and prepare their lessons. "Some members of the congregation are utterly oblivious to their duty."⁷

The attendance for the Sunday morning worship service was reportedly good, but the attendance for the Sunday night services was discouraging. The prayer meeting attendance ranged from "poor" to "cheering." The only evangelistic work the church did was that "occasional service allowed by the Session to some weak church."⁸ This had reference to the session's allowing the minister to conduct services in other churches. The report also stated that there were no pronounced efforts to secure recruits for the ministry except "an occasional word or prayer" by the pastor.

As in almost every church, there are individuals who serve long

periods of time in some particular position; so the New Bern First Church has had its leaders, some of whom will be mentioned later. In September, 1912, one such member, George Allen, died. A resolution in his memory recorded in the session's minutes reveals much about him.

It stated that his Christian education began early in life with the Bible and the companionship of the catechism. He developed into an outstanding business man who was committed to the spiritual development of the community. Having become a member of the New Bern church in 1854, he soon was elected an elder and superintendent of the Sunday School in which capacity he emphasized the use of the shorter catechism. He served as treasurer of the church for twenty-five years. Allen was elected to attend presbytery, synod, and general assembly meetings. Some time later in life he moved to Raleigh, North Carolina, where he continued his Christian work in First Presbyterian Church, until his health failed and he returned to New Bern.

In 1860 Mr. Allen married Leah Myra Jones, who preceded her husband in death. To them were born twelve children, nine of whom died before their father. Five of the children died from diphtheria in a short period of time ca. 1876. It was during this epidemic of the disease that three of Dr. and Mrs. Vass's children also died. George Allen gave the land on which First Presbyterian Church in Rocky Mount is built.

The minutes of the session mention three times between 1891 and 1914 the desire on the part of the session to arrange to have joint worship services with the Methodists during Sunday evenings through the summer months, although there is no record that such services were actually held. As has been stated, one summer the session assigned laymen in the congregation to attend the youths' Christian Endeavor program. The joint services with the Methodists may have been held in the years that the subject was discussed by the session, but there is no record of it. It is singular that only the Methodists are mentioned.

The church's interest in foreign missions, stimulated by the missionary service of Lachland Vass, Jr., in Africa, apparently had not decreased by this time; for in 1913 the church agreed to give \$1,000 dollars annually to the Executive Committee of Foreign Missions headquartered in Nashville, Tennessee "toward the support of two missionaries as its representatives on the Foreign Field; this agreement to be in force until the Executive Committee of Foreign Missions of Nashville receives formal notification that it has been officially canceled by the church."⁹ A copy of the agreement in the form of a certificate was signed July 1, 1913, by the minister, the clerk of session, and the acting chairman of the

board of deacons.

The church during these years considered the benevolence part of its budget very important as evidenced by the percentage of the total budget given to benevolent causes. In 1914 the amount spent on current expenses, including the minister's salary, was \$2,859. The gifts to benevolences amounted to \$1,335, including \$125 given by the Sunday school. This is almost half of the total budget. There are not many Presbyterian churches today, including this one, that give as large a percentage of their budget to benevolent causes. It was in this year that the first change in the pastor's salary in some time took place to begin the first of the church year 1915-1916. It was raised from \$1,200 and manse per year to \$1,500 and manse.

Elder Walter Bray died in 1914. Samuel N. Smallwood having been elected and installed as elder to replace him, attended his first session meeting in June of 1916. In the same meeting of the session, the members discussed whether or not to let a Persian student of Davidson College, F. Z. Saynad, give a lecture with picture illustrations, some night in the future. The subject of his lecture is not given in the minutes. The session approved but expressed the preference that this take place on a week night instead of on Sunday.

Evidently the choir or some individual had started the practice of chanting the Lord's Prayer in the Sunday worship service, and it met with opposition on the part of some of the members of the congregation. In the June, 1916, meeting the session expressed its opinion as follows: "The Session in the interest of perfect harmony express their opposition to incorporating the Lord's Prayer, changed as a permanent addition of song in our church."¹⁰

When S. W. Smallwood was elected elder in the church, the board of deacons did something unusual. It passed a resolution of appreciation for a board member. It was dated March 19, 1917, and reads as follows:

In as much [sic] as the pleasant and cordial relationship, that for the past eight years has been existing between the Board of Deacons of the New Bern Presbyterian Church and Brother S. W. Smallwood, the retiring church treasurer, is now being severed by reason of his having been called by the Church to serve it in a higher capacity called from attending to its financial matters to take part in the more direct oversight of its Spiritual interest, we, the Board of Deacons, appreciating the benefits that have been resulting in such a large degree to our board and to the church from his thoughtful and pains taking efforts, always so cheerfully and ably rendered, and being desirous of placing an expression of our appreciations of these valued services on record; therefore be it resolved: That first, although we part from Brother Smallwood's valuable services in his position, and from his esteemed, close official comradeship with us, with regrets for ourselves, do so with pleasure and gratification, that his thoughtful, courteous and consecrated talents and zeal have been so recognized by the church that it has sought, and is to obtain

the advantages of them in the most responsible position that it can call one of its members unto.

Resolved second, that it is our profound conviction that the Church in thus changing a faithful and consecrated official to a place of responsibilities of a high Character, and Brother Smallwood in accepting and assuming the high obligations and responsibilities of his new office, have both been divinely guided, and that a career of greater usefulness and consequent benefits will result therefrom;

Resolved third, that a copy of these resolutions be spread upon the Church record, that a request be made for their being read from the pulpit, and that a copy be sent Brother Smallwood.

The resolution bore the names of G. N. Ives, C. R. Hancock, W. L. Hand, C. S. Hollister, and C. L. Ives.

In 1917 H. B. Smith appeared before the session and requested that Dr. Summerell visit the nearby country churches frequently on Sunday afternoons and evenings, especially Croatan and Pollocks-ville, and do whatever mission work in his judgment could be done. The matter was referred to the congregation, but there is no record that the congregation ever considered it. The New Bern church was still having Sunday morning and evening services.

Albemarle Presbytery was a little larger in those days than it is now. It extended westward to include Raleigh and Roanoke Rapids and eastward all the way to the coast. Travel was not as easy or as fast as it is today, so representatives to presbytery meetings must have had difficulty sometimes in attending meetings of that body. In 1917, for example, presbytery met in the Calvary Presbyterian Church about three miles east of Swan Quarter. That is ninety-five miles from New Bern by present-day highways. Roanoke Rapids is 125 miles northwest of New Bern. Presbytery usually met for two days.

In the minutes of the Women of the Church organization it is noted that the four women's societies which had been meeting and working for years were organized into the Women's Auxiliary in 1915. The four societies still continued to function much as they had before. The auxiliary made articles which they sold in an "Exchange Club" they operated downtown. On Saturdays they operated a delicatessen.

Also in 1915 a Junior Missionary Society of about thirty-five members was organized, consisting of boys and girls six to sixteen years of age. The records do not indicate what their program and duties were.

There is not anything in the session minutes about World War I. The auxiliary minutes state that the women spent the first half hour of every meeting praying for the soldiers and sailors in the war. A United States flag was displayed in the sanctuary during the war until the armistice was signed in November, 1918, although there were some in the congregation who objected. The same question



Mrs. Henry P. Bryan, Jr. was president of the Women's Auxiliary, 1920-1922. *Photograph from church archives; photographer unidentified.*

as to whether such a flag should be displayed in the sanctuary arose during World War II, but such display was prohibited. Fifteen members of the church were in military service during World War I. Miss Ethel Wood compiled a list of twenty, all of whom may not have been members of the Presbyterian church. Haywood Guion is not on the list, although he may not have been a member of the Presbyterian church at the time. Guion said that Dr. Ben R. Lacy — whose grandfather, Drury Lacy, was pastor of this church in the 1830s and was also president of Union Theological Seminary in Richmond, Virginia, for many years — was chaplain of the army regiment of which he was a member. The Honor Roll list that Miss Wood left will be found in Appendix H of this volume.

In answer to the question in the report to presbytery in 1918, "What evangelistic work is done outside the boundaries of your church?", the session reported that it had employed a student. Though his name is not given in the minutes, it must have been a seminary student who held services at several points in the vicinity.

At one of the places, not named, a Sunday school was maintained until the severe winter weather interrupted. Attendance at worship services during this time was "improved and improving."¹¹ One wonders what effect World War I was having during those years.

Between 1912 and 1921 a large number of young people united with this church. Some came from other churches in eastern North Carolina. Some were between the ages of ten and fifteen at the time. Only a few of them are still living, among them Laura Ives Bryan, Carrie Wooten Ward, Mary Hollister Hughes and Emily Pollock Crawford.

Elder C. E. Foy was elected clerk of the session in 1891 and in July, 1921, resigned from the position. Elder W. L. Hand was elected to replace him. H. B. Smith was offered the position but declined. Smith had moved to New Bern to be superintendent of the city schools and had been elected an elder and installed two months before, having been ordained in the Howard Memorial Church of Tarboro, North Carolina, from which he moved his membership.

At the same meeting it was decided that the congregation should be divided into sections geographically and an elder be assigned to each section "for certain church work." The nature of the elders' duties was to be discussed at the next meeting. Whether the plan was ever put into operation is uncertain because there is no further reference to it in the minutes.

Howard J. Carpenter, a quiet man, came to New Bern ca. 1919. Until his retirement at age seventy, he was a bookkeeper for the General Wholesale and Supply Company. Having been elected and installed a deacon in the summer of 1921, it was only a year later that he was made treasurer of the church, a position he held for thirty-five years. He was a good treasurer who always knew all the financial details of the church and had a quiet way of reminding members of delinquent pledges.

The church sanctuary was 100 years old in January of 1922, which prompted the church to have a celebration beginning on Friday evening and ending on Sunday. Notable participants in the celebration were Dr. W. W. Moore, president of Union Theological Seminary; Dr. C. G. Vardell, president of Flora MacDonald College in Red Springs, North Carolina, and pastor of the New Bern church from 1891 to 1896; his son, C. G. Vardell, Jr., professor of music at the college; Rev. L. C. Vass, Jr., who grew up in the church and served as a missionary in Africa for several years; Rev. J. C. Garth, a former pastor of the church; and Rev. James Thomas. Dr. Moore preached on Sunday. Professor Vardell gave an organ recital the night before. Sometime during the weekend the cornerstone of the sanctuary was opened, filled with papers, and sealed. It was not

sealed securely. In 1970 when the stone was opened to determine the contents, it was discovered that a roll of the membership and other papers had been placed in a thin copper box about eight-by-five inches and two inches deep. The box had been placed in a hollowed-out place in the center of the stone with the top of the box open. Water had seeped into the box through the years and had damaged the papers until most of them could not be identified. Afterwards a watertight metal box was filled again and replaced in such a way that the contents should be preserved for many years.

The clerk of the session, Dr. W. L. Hand, and George N. Ives were instructed by the session in late 1921 to ask the synod of North Carolina for someone to assist the pastor, Dr. Summerell, and to work in the rural area around New Bern. They must have been successful in their task because a letter was read from the Reverend Mr. Vasche to the session, stating that he would accept the "call to the home mission here."¹² The session spent some time in mapping out his work before his arrival. A letter from Mr. Murray of presbytery suggested that Mr. Vasche serve the Croatan and Wildwood churches, the former located about ten miles east of New Bern and the latter about eight miles west of Morehead City, both churches in Wilmington Presbytery. There is no record as to the terms of the call. According to the presbytery minutes the church was to furnish a house and car. The synod must have paid most of his salary.

In addition to the Croatan and Wildwood churches, Mr. Vasche was to work in Oriental and other points in Pamlico County as well as Vanceboro, Ernul, and Ft. Barnwell in Craven County. He was invited to meet with the session at its regular monthly meetings and give a report on his work. A resolution from the board of deacons went to the session soon after his arrival requesting that Mr. Vasche be invited to preach in the New Bern church "occasionally at which time he would report to the congregation."

The exact nature of Vasche's work is not clear. He helped with the church schools in the churches in which he preached. He visited some of the public schools; particularly named was the one in Vanceboro. There is some vague mention of his showing movies in some of the schools. In one of his reports to the session, he stated that he had been in every schoolhouse of any size from Adams Creek to Dover, that he had a desk in the office of public instruction, and that he was in charge of a moving picture machine for the county, and that the county furnished him with a new Ford automobile for his work.¹³ This was in November after beginning his work in January. He is frequently referred to in the minutes of the session as the "county evangelist." Just what he did in the public schools is not clear, nor is the type of movies shown in the

schools ever described. Whether he taught a course in religion or conducted any kind of religious services in the schools is not known.

The church seems to have had difficulty in deciding where Mr. Vasche would live. For more than a year the church rented a house for him. In the summer of 1922 the congregation in an official meeting voted to build a house for him and his family in the Ghent section of New Bern. The elders and deacons met jointly several times thereafter to discuss building plans. It was estimated that a lot in the area could be purchased for between \$800 and \$1,000 and that a house could be built for \$3,500. This indicates something of the value of real estate in those days; and while the size of the house is not stated in the minutes, it does say something about the cost of the building. In the fall of the same year at a joint meeting of the officers, Mr. Vasche was granted authority to procure a "house suitable to his needs, not to exceed \$40 per month rental."¹⁴

In a joint meeting of elders and deacons in October the problem of how to finance the building of the house was discussed. They considered securing a loan from the National Bank of New Bern or from a loan company in Richmond, Virginia, either loan at 6 percent interest. The loan company in Richmond would require a survey to be made of the lot on which the house might be built, the cost of which would be borne by the church.

In the same meeting it was decided that there should be a congregational meeting within two weeks, at which time the building committee would recommend that the house be built on the property of First Presbyterian Church "facing Middle Street, next to the Jewish Synagogue, with fifty-foot frontage."¹⁵ They would also recommend that the church borrow \$4,000 for the purpose. Evidently the congregation did not agree to the first recommendation but it did to the second.

The building committee contacted Mr. J. A. Meadows in December about purchasing a lot on which to build. Mr. Meadows wrote Mr. C. E. Foy, clerk of the session, saying,

As agreed with your building committee, we will give you a suitable lot to build a manse on our property just outside of the city limits. Lot to be selected by your committee with our engineer, 50 x 100 feet, on or between Neuse Road or Trent Road. We would like for you to spend \$5,000.00 in this building as we intend to require that of your neighbors. We are not demanding or exacting this of you.

Signed J. A. Meadows by Wade Meadows.

P.S. When you are ready to build a church we would be glad if you take the matter up with us.

Two days after Christmas there was another joint meeting in which it was decided to defer the matter of building the manse for

six months, during which time the building committee would secure another house for Mr. Vasche, the rent not to exceed \$50 per month. The minutes of the meeting do not indicate the reason for the postponement.

It was in the same meeting that plans were made to enlarge "our present Sabbath School building," referring to the building they called the Lecture Room, now called the Fellowship Hall. The deacons were requested to proceed with the plans and secure bids for the work. They were requested also to devise the means of raising the money for the project and for painting the church.

Mr. Vasche was instructed by the elders and deacons and the building committee to purchase a lot in Ghent 100 x 155 feet on which to build a house and chapel. At the meeting a written report from Mr. Vasche pertaining to his work was read. It stated that he had preached 136 sermons, conducted two "evangelistic meetings," traveled 15,000 miles, distributed 400 testaments, given testaments to the members of the graduating class in the school in Dover, spoken in every school in Craven County, and had done "Educational work with Agricultural Board of Education Committee." There was a statement difficult to understand: "50,000 Educational films shown in Schools." Surely he could not have shown that many. It must have been an estimate of the number of films shown by teachers in their classes in all the schools.

The house which served as manse for the Vasche family and chapel for Sunday school and worship, was built. The downstairs was used for the chapel. In 1924 the officers discussed an addition to the building to provide needed space. It was estimated that the addition would cost \$350. Dr. Summerell had secured \$100 of the amount needed.

In 1927 there seems to have been some growing dissatisfaction with Mr. Vasche's work. In August Mr. Vasche told the session that he had decided to remain in charge of the county evangelistic work until the end of the church year, April 1, 1928. His salary had been reduced by \$100, evidently by the synod home mission committee, but Mr. Vasche told the session that the Scottish Rite Bodies had compensated for the reduction.

The following February a Mr. Crane from the synod home missions committee met with the session (Dr. Summerell excused himself from the meeting) and complained that his committee had reviewed the last five years of service of the home mission worker fully and did not consider that Mr. Vasche's work had been up to expectations and that on April 1 the home mission committee would withdraw the support. He further stated that if the work was discontinued on April 1, funds for another worker would be supplied by the home mission committees of the presbytery, synod,

and the general assembly as soon as one could be found.

Two days later the session met again and voted to sever the relationship with Mr. Vasche on April 1. The vote was four in favor and three opposed. They voted to let him have use of the manse for ninety days. They were to request the synod and presbytery to secure another worker for the church as soon as possible.

Albemarle Presbytery met in the Leggett Presbyterian Church in November of 1928 at which time Mr. Vasche asked for permission of presbytery to demit the ministry of the Presbyterian church because he had already joined the Episcopal church. Presbytery told him that he had demitted the ministry himself by his action, and since he had not informed the presbytery¹⁶ or the synod home mission committee that he was planning and studying to prepare himself for this step, his action was "unethical, discourteous, and unworthy of one called to be a minister of the gospel." The presbytery recorded its disappointment in the action of the Episcopal Diocese of North Carolina for not notifying the presbytery of its action in receiving him.

In February, 1922, the session began planning for some evangelistic services to be held in the church sometime in April. A committee was appointed to secure a minister and a song leader, the series of services to be conducted for a week or "ten days if necessary." In early April Elder Charles S. Hollister reported that they had secured Rev. L. Gill to preach, beginning April 20, and that Mr. Sam Coward would lead the singing. The services were held, though the records do not indicate the length of time. In June the session instructed the clerk to furnish the board of deacons with a list of twenty-nine new members who had just recently been added to the membership roll.

These services were followed by a community evangelistic campaign which the church was asked to support. Ham Ramsey was to come and set up a "tent tabernacle" in which services would be held for four or five weeks, beginning in September. In June the session decided that the church would cooperate. On September 17 the session met to consider Mr. Ramsey's request to have the churches in town cancel their regular worship services on Sunday so the people would attend the tabernacle services. There was disagreement among the elders on this issue. After discussing it for a while, "The Session not reaching an agreement took a recess until after preaching, requesting the presence of the Deacons for their opinion on the matter, also to have a full meeting of the Session before taking final action." This meeting was held in the manse before the Sunday morning worship service. In the later meeting the session decided to cancel both the morning and evening services in the church for five Sundays as requested.¹⁷ In a meeting

on October 16 the session took action to close the church for one more Sunday in order to cooperate with the Ham Ramsey tabernacle services.

An unusual situation developed during part of the session in July of that year. Mrs. Anna Baker and her sister Mrs. Mary P. Jones appeared before a called meeting of the session to ask for membership in the church. There was not a quorum of the session present. Mrs. Jones was a resident of Fayetteville, North Carolina, and was visiting her sister in New Bern. They had "deferred taking this step" until both of them could be together and unite with this church at the same time. Four of the elders were out of town, and the fifth one "was duly prevented from being present." Since Mrs. Jones was to return to Fayetteville in a few days, she and her sister wanted to be received into the membership of the church at that meeting of the session. The minutes read, "Our pastor has evangelistic powers granted by the Presbytery and in the emergency the Session as constituted took the action as recorded." The action was that the two sisters were examined concerning their faith in Christ, and "they were baptized when they took the vows of church membership," meaning that they took their vows before the congregation and were baptized, probably at the evening worship service following immediately after the session meeting.¹⁸

It cannot be determined from the minutes of First Presbyterian Church what the attitude of its members was toward the members of the Ebenezer Presbyterian Church. Although First Church helped establish this church for black people, it was a member of the Presbyterian Church in the United Church of America. In November of 1922 the session took action granting the Ebenezer Church permission to "use the lecture room for their services until they could make other arrangements." Dr. Summerell was to confer with the minister of that church as to the time they wanted to use it. Nothing indicates why they were not offered the use of the sanctuary at a time that would not conflict with services of First Church.

The Fellowship Hall, frequently called Lecture Room or Sunday School Building in those days, was built with the front of it aligned with the front of the sanctuary. It consisted of one large room built in 1858. At some time a partition was constructed across the back of it to make a classroom, which space may have been divided, thus forming two rooms. There are nail prints on the floor and wainscoting where the partition was constructed. (see Chapter I).

In a meeting of the elders and deacons in February, 1923, C. L. Ives, chairman of the board of deacons, reported on plans to move the building back to a point where the front of the building would be located where the back of the building had been; rooms would

be added to the rear of the building. He reported on bids the deacons had secured as follows: \$2,500.00 to remodel "Sunday School building complete," \$300.00 to move the building, \$500.00 for "painting present church including labor and materials two coats & window light put in" (evidently referring to the sanctuary), and \$200.00 to paint the Sunday school building, for a total of \$3,500.00. Mr. Ives reported that the church could secure a loan from a local bank at 6 percent with a mortgage on the manse. Elder Hollister made a motion that the report of the deacons be accepted and that a congregational meeting be called for February 11 to hear and act on said report. The meeting was held on that date during the morning service, "prior to the sermon," at which time the plans were accepted and a committee was authorized to solicit contributions, the trustees to secure a loan, and the deacons to proceed with the work.

Probably the first printed church bulletin the church had was in late 1923. Elder D. L. Latta made a motion in a session meeting that "we start a leaflet at once, and all general or regular notices be printed therein, and all regular announcements be discontinued from the pulpit. The motion was carried unanimously.¹⁹

The stewardship program of the church had gradually improved by the end of that church year when the annual report to presbytery showed the total contributions to all causes was \$10,601. Of that amount \$4,052 was contributed to benevolent causes, \$2,000 for the pastor's salary, and \$3,777 for current expenses and presbyterian tax. In addition, "special gifts" for building or local church equipment, and Protestant Relief in Europe were received. The membership at the time was 266, with 218 enrolled in Sunday school. To date this was the largest membership the church had had. The session stated that 60 percent of the membership attended Sunday morning worship, 55 percent evening services and 21 percent the midweek prayer services. They reported that 78 percent attended the four communion services held during the year.

The attendance at the Sunday night services must have decreased by January, 1927, or at least during the winter months, because in January of that year the session discussed closing the church every other Sunday night because of the "extremely poor attendance," thus decreasing the workload of Dr. Summerell, the pastor. The result was that the pastor of Centenary Methodist Church, Dr. Wilson, was to be contacted and asked if he would alternate with Dr. Summerell in conducting Sunday night services. Five days later Dr. Summerell reported to the session that Dr. Wilson did not think it wise to close either of the two churches. At this meeting the elders told their pastor to cancel the night services when the

weather was threatening, "or other circumstances interfered."²⁰

The church has frequently had problems trying to determine what kind of remuneration to offer ministers and others from outside the local church for services rendered to said church. In early March, 1927, the session began planning for a week of evangelistic services. They secured Rev. R. A. Lapsley to preach from April 15 through May 4. Dr. D. H. Buie of Red Springs, North Carolina, agreed to lead the singing. Usually in such services in those days emphasis was placed on special music and congregational singing. For his service Dr. Buie would accept a "free-will" offering, or let Dr. Lapsley and Dr. Summerell determine the amount of remuneration he would receive.

Different methods of securing nominations to the congregation for elders and deacons were used in those days. Sometimes the session appointed the nominating committee. In some cases different organizations within the church appointed one of their own to serve on the committee. In one meeting in October, 1927, the session authorized Dr. Summerell to appoint three women and two men. A week later, in another meeting, the motion which had been made and carried in the former meeting was rescinded, and a new motion was made that the congregation nominate elders by ballot, not more than three for the office by any one individual, and also, that four weeks later the congregation should elect three of the nominees, with the three receiving the highest number of votes be declared elected.²¹

This method is contrary to the requirements of our present *Book of Order*, which states that a nominating committee shall include both men and women, giving fair representation to persons of all age groups and of all racial and ethnic members of the congregation, two of whom shall be named by and from the session, one of whom shall be the moderator. At least one member shall be designated by and from the board of deacons. Other members of the committee in sufficient number to constitute a majority shall be chosen by the congregation, or by such organizations within the church as the congregation may designate, none of whom shall be in active service in the session. The pastor shall be an ex officio member of the committee without a vote.

In early 1925 the New Bern church decided that it was possible to establish a mission church at Grantham's, a church that eventually became the Neuse Forest Presbyterian Church. Its early history is the history of First Presbyterian because of the leadership and work of some of First Church's members. It was in a joint meeting of elders and deacons of First Presbyterian in January of that year that Rev. J. A. Vasche, the county evangelist and assistant to Dr. Summerell, presented to the group an offer of T. A. Grantham



Pictured above are some of the leaders in Grantham's Chapel (later, Neuse Forest Presbyterian Church) in 1934. They are, front row, left to right, Mrs. Cleta Tingle Rowe, Miss Bessie Hollister; back row, Henry B. Smith, Charles S. Hollister, Jr., Robert Coit (seminary student), Robert Hollister (visitor). *Photograph from church archives; photographer unidentified.*

to sell the church one acre of land and the chapel located thereon on highway 10 below New Bern near Grantham's, for the sum of \$860. He suggested that the church borrow \$1,000 from the Building and Loan Association with which to buy the property and repair the building. Grantham's was one of his Sunday schools and preaching points for three years prior to this time.

Elder Henry B. Smith was superintendent of New Bern city schools at this time. In his brief early history of the Neuse Forest church, he gave Mr. S. M. Brinson, superintendent of Craven County schools and later congressman from this district, credit for beginning the practice of transporting school children at public expense:

One bright Sunday afternoon in October 1916, Mr. C. D. Bradham, originator of Pepsi-Cola, took Dr. J. N. H. Summerell, pastor of the New Bern Presbyterian Church, and me to Thurman School House. Our purpose was to organize an outpost Sunday School. We had invited several people to be present and join us in the movement. We sat by a woodstove fire an hour or more waiting. But no one came.

We decided that it was useless to wait longer. The question was raised about coming back the next Sunday. We agreed that we would not give up; that we would talk with more of the people in the community, and try again. After a prayer asking God to be with us and guide us in our efforts, we returned to our homes.

The next Sunday afternoon we went back. Five people living near the school were in attendance. We laid our plans before them and asked them to help get the people to come out the following Sunday, which they did. That Sunday we had about twenty-five present, and we organized our Sunday School. Mrs. Bradham was with us. She began a loyal, faithful attendance, and worked helping us as a teacher. The Sunday following about forty came out, and we began to develop considerable interest. A healthy growth continued, and an attendance of one hundred or more was not uncommon.

Among those who helped us were Mr. G. L. Hardison, a faithful, dependable man, whose interest in the Sunday School did not falter. Another was his sister, Mrs. W. E. Moore, who played the old-fashioned organ almost every Sunday afternoon. There were others in the community fully as faithful. Among them some of the teachers of the school, who helped with the teaching.

I have always felt an interest in the Thurman community because the Sunday School was there, and because Thurman was one of the first public schools in North Carolina to transport pupils to school by buses drawn by horses. There were two buses, horses or mules, that served the school. Motor trucks had not yet come into use.

The following year, 1917, the world was engulfed in a horrible war. People were tremendously affected by it, and among other things, large movements of people soon began to move to the war plants and factories, where high wages prevailed. The rural sections were drained of people, and soon our Sunday School began to go down in attendance. Mr. and Mrs. Bradham found it very difficult to go to Thurman each Sunday afternoon, as they had small children and no help available. The war deprived people of nearly all domestic help. As Mr. Bradham's car was our only means of going to Thurman, we decided to discontinue our uphill struggle in maintaining the Sunday School until circumstances were more favorable.

The recess was far longer than we expected or intended. Four years of war

followed. They were long, destructive years. When they ended, Mr. Bradham soon lost Pepsi-Cola in the depression that followed, and almost everything else he had, just as most other people lost their all. We could not re-organize the Sunday School because we had no car or other conveyance, and because the people did not return to the Thurman area.

After a period of three or four years, Mr. T. A. Grantham bought and began to develop the land in this section, generally referred to as Granthams. He was interested in having a Sunday School for his development, and he bought the chapel in the Riverside section of New Bern, which was built by the Christ Episcopal Church and later acquired by Centenary Methodist Church. He moved it to the present site and set it up—this the present building.

He had no plans for any leaders in Sunday School work. After he had made several attempts to get a Sunday School under way, he came to me one day and suggested that we re-open our Thurman Sunday School in the chapel he had built. I had acquired a T Ford, and I decided to make the attempt. Sheriff R. B. Lane helped me, and later Mr. Ralph Hunter Smith joined me in promoting the work, serving as superintendent of the Sunday School.

About 1925 the Presbyterian Church of New Bern became keenly interested in Home Missions Work, and Rev. J. A. Vasche was called to lead our Home Mission activities in our church. It was the opinion of our church officers that a mission church at Granthams was possible, and they purchased this building and the land on which it stands.

Sheriff Lane and Mr. Ralph Hunter Smith and I stood by the Sunday School, continuing its career as a community Sunday School, with no particular denominational ties. For several years we used the David C. Cook Publishing Company's non-sectarian literature. Mr. Smith [Ralph Hunter Smith] moved away from New Bern, and Mr. C. S. Hollister, Jr., and his sister Miss Bessie Hollister began a splendid, faithful period of assistance. Mr. Hollister served as superintendent of the Sunday School, and he began the use of our Presbyterian literature. Sheriff Lane dropped out of the work, and we carried on, being assisted by many different and interested persons here in the community.

Back in the days when Mr. Vasche was active with us, he held revivals here, and after he left, the New Bern church continued its interest in evangelistic work. Several excellent revivals were held here, prior to the organization of the Neuse Forest Church. The membership of those who joined the church was carried on the rolls of the New Bern Church.

One other important feature in the growth of our work here was the employment of Seminary students during their summer vacations. Mr. Robert Turner was the last of our student workers who served. Among the five or six predecessors was Mr. Monroe Wicker . . . Mr. Wicker was the only one of these students who was with us for two summers. He was an able young man, one who was much beloved by all who knew him. [A fuller sketch of Mr. Wicker appears later in this narrative.]

Fifteen or more years of Sunday School work preceded the organization of this church. They were hard years, many of them, and discouragements frequently appeared in droves. But it was not all discouragement; there was much happiness mixed with our efforts. We learned out of it all that the Lord expects us to sow the seed, but the harvest should be left to Him. In His own way and time, he brought about this splendid church and Sunday School with an attendance of over 100 nearly every Sunday morning. We thank God and take courage.²²

In the minutes of the session meeting in October, 1927, is the first mention of the William Hollisters' plan to go to Korea as missionaries. Dr. Joseph Hopper of the board of world missions

wrote a letter to the session informing it that \$5,400 would be required to support Dr. Hollister's family on the foreign field and that the board needed to raise \$2,300 of that amount before they could send them. In a meeting a month later, the session decided to write Dr. Hopper and inform him that the New Bern church would give \$300 annually to Dr. Hollister's support, "with the understanding that should it become necessary in the future to reduce or cancel it, the Committee [on Foreign Missions] will be promptly notified."

Dr. William Hollister was born in New Bern in 1893, the son of Charles Slover Hollister and Mary Bryan Hollister. He graduated from New Bern High School and Davidson College, aided financially in the latter by scholarships from the Frances Taylor Scholarship Fund. He received his medical education at the University of Maryland.

He married Emily Myrtle Morris of Baltimore, Maryland, in 1925. To them were born three sons and one daughter. Two of the sons became physicians: Robert, who located in Franklin, Tennessee, and William, Jr., in Fredericksburg, Virginia. Dr. and Mrs. Hollister lived for a short time in each of the two states, South Carolina and North Carolina, before going to Korea in 1928.

Dr. Hollister managed the mission hospital in Mokpo, Korea, for a while and was then assigned to the management of the Southern Presbyterian Hospital in Kunsan, Korea. Mrs. Hollister taught in the mission school in both places. They spent eight years in Korea before returning to this country because of an unusual disease Mrs. Hollister had contracted. After spending two years in Washington, D.C., and Baltimore, Maryland, they returned to New Bern, where Dr. Hollister established a private practice. Mrs. Hollister died in 1946 after a long illness.

Sometime between the session meetings on February 7 and 25, 1928, Dr. Summerell suffered a stroke. By the end of March he was moderating the session meetings, and in September was preaching again. In a meeting early that month the session left the matter of his conducting the night services with him, "depending upon his strength." By the end of December he decided that he was not able to continue and asked the session to call a meeting of the congregation to accept his resignation as pastor of the church. This meeting was held on February 10, 1929, moderated by Rev. W. M. Hunter. Elder T. G. Hyman, at the request of a joint meeting of elders and deacons, presented a resolution which shows something of the love that the church had for their pastor. It reads as follows:

Resolved, in view of the fact that our beloved Pastor, Dr. J. N. H. Summerell will not again be physically able to go in and out among us, and take up the active duties as the under-Shepherd of this fold, and Whereas we feel that work of this church is

now sorely handicapped by need of an active pastor, Be it resolved that we accept Dr. Summerell's resignation, and the Session of the church be authorized to join with Dr. Summerell in requesting Albemarle Presbytery to dissolve the Pastoral relations. The severance of these sweet ties which have bound our hearts together for more than a score of years is painful indeed to all of us, for Dr. Summerell is beloved not only by this people, but he possesses the respect, the admiration, and affections of this entire community. So be it further resolved that our prayers ever attend him, for we believe his influence and guiding prayers will live ever in us and ours.²⁵

Dr. Summerell continued to live in New Bern until 1934 when he moved to Greenville, North Carolina. He also continued to attend some of the meetings of Presbytery — the one in Tarboro in 1931, and the one in Rocky Mount in October, 1934, when he was eighty years old. In March, 1938, the session asked its pastor, the Reverend R. E. McClure, to write a letter of condolence to Dr. Summerell's family, and decided that "on April the third a memorial to Dr. Summerell be held."²⁶

NOTES

¹Minutes of the Session, II, 40.

²Minutes of the Session, II, 46.

³"Women's Work, First Presbyterian Church," 119.

⁴Minutes of the Session, II, 69

⁵Minutes of the Session, II, 58.

⁶Minutes of the Session, II, 66-67.

⁷Minutes of the Session, II, 71

⁸Minutes of the Session, II, 71.

⁹Minutes of the Session, II, 90.

¹⁰Minutes of the Session, II, 122.

¹¹Minutes of the Session, II, 142.

¹²Minutes of the Session, III, 9.

¹³Minutes of the Session, III, 37.

¹⁴Minutes of the Session, III, 31.

¹⁵Minutes of the Session, III, 33.

¹⁶Albemarle Presbytery Minutes, Seventeenth Stated Meeting, 337.

¹⁷Minutes of the Session, III, 30.

¹⁸Minutes of the Session, III, 26.

¹⁹Minutes of the Session, III, 63.

²⁰Minutes of the Session, III, 93.

²¹Minutes of the Session, III, 105.

²²H. B. Smith, *Historical Sketch of Neuse Forest Church* (New Bern: Privately published, n.d.), Part I.

²³Minutes of the Session, III, 23.

²⁴Minutes of the Session, III, 114.

²⁵Minutes of the Session, III, 120.

²⁶Minutes of the Session, III, 203.

F. The Reverend Robert Edwin McClure (1929-1943)

The Reverend Robert Edwin McClure followed Dr. Summerell as pastor of the church in October, 1929 and served until April, 1943. He was a native of Wilmington, North Carolina, the son of the Reverend and Mrs. A. D. McClure. His father was minister of the St. Andrew's Presbyterian Church of Wilmington from 1891 until his death in 1920. Robert attended the public schools of the city until his last three years in high school, which were spent in the Westminster School of Rutherford County, a mission school of Kings Mountain Presbytery. After three years in Davidson College during the World War I years, he entered Union Theological Seminary in Richmond in the fall of 1918, returned to Davidson to receive his A.B. degree with the class of 1920, and completed his work for the B.D. degree at the seminary in 1922.

McClure was ordained by Wilmington Presbytery that year and installed as pastor of the South River and Harmony Presbyterian churches in Bladen and Sampson counties. He applied for an appointment as a missionary to Brazil, but because of his previous medical history he was not accepted. In 1924 he accepted a call to the Leaksville and El Bethel Presbyterian churches in Rockingham County, Orange Presbytery, which he served until 1929. The year before he went to Leaksville, he married Mary Kenna Walker at Penn Laird, Virginia, where her father was the pastor of the Massanutten Crossroads Presbyterian Church.

Mr. McClure wrote that "for a number of years there had been a deep desire to enter some form of a teaching ministry." He had placed his name on the list of the Westminster Teachers Bureau of the Executive Committee of Christian Education and Ministerial Relief. To further prepare for such work he resigned the pastorate in Leaksville and in January of 1929 enrolled in the graduate school of Yale University with a view to earning the Ph.D. degree.

Of his first association with New Bern, Mr. McClure says:

During his seminary vacation in 1921 he supplied the Payne Memorial Church in Washington, North Carolina, and was assigned the task of investigating the



The Reverend Robert Edwin McClure (1929-1943). *Photograph from church archives; photographer unidentified.*

possibilities of establishing a Presbyterian congregation at Vanceboro.

During the summer he was invited to fill the pulpit of the New Bern Church, during the vacation of Dr. J. N. H. Summerell. This contact with the church led to his name being on the list of possible successors to Dr. Summerell, who resigned because of illness in 1928.

A letter from Mr. H. B. Smith, Chairman of the Committee on securing a pastor, was received in February of 1929, asking if he would consider a call to New Bern. Having just entered a course of study with a view to a teaching ministry, the invitation was declined. In June of the same year a second letter invited him to supply the pulpit during the summer vacation. This was accepted and led to the acceptance of a call to the church. It was the influence of Mr. T. G. Hyman that led to the final decision. The installation service was held in October 1929.¹

Mr. McClure never returned to Yale to finish his course. He attended Union Theological Seminary in Richmond, Virginia, for four short-term sessions of five weeks each while serving the New Bern church, and received his Th.M. degree in 1942. Later, in 1951, King College in Bristol, Tennessee, conferred upon him the honorary degree of doctor of divinity.

He was called to the New Bern church at a salary of \$2,700 and the use of the manse. He was given \$100 as a "special donation to be used in his moving expense."² Elder T. G. Hyman moderated the congregational meeting that called him, August 6, 1929.

The first recorded meeting of any session that he moderated was in September; at that time three changes in policy were recommended and discussed. The first recommendation was that an advisory council be organized, consisting of one elder, one deacon, and a representative from each organization in the church (Women's Auxiliary, Sunday school, youth, Men's Bible Class) for the purpose of originating and considering any plan or plans for the advancement of the work of the congregation insofar as that work affected two or more of the church organizations at the same time, "and to propose such conclusions to these organizations as advice only for their consideration and adoption."³ A month later Elder E. F. Menius was appointed by the session to chair this advisory council which had been approved by a joint meeting of elders and deacons. There is no record of how the council functioned, if indeed it ever did.

A second recommendation was approved, namely, that the pastor be authorized to call the junior boys and girls together to organize a weekday instruction class to be conducted through the winter months for the purpose of training them for "intelligent church membership." This was perhaps the first such class the church ever had.

The third recommendation adopted was that the elders be elected to attend the meetings of presbytery in alphabetical order as far as possible, and that those elected to attend the meetings of the synod be in reverse order. If one could not attend, the next elder in order would be his alternate. It would be interesting to know how well the system worked. During the pastorate of Rev. J. Murphy Smith when the session again had such a policy for a while,

it was not satisfactory.

About the same time, the session approved a request from the young people that the evening services be combined with their meetings for October through December; then the officers of the church and the youth would determine whether or not the plan would be continued. There is nothing in the minutes of the session explaining how the two services were to be merged or what conclusions were reached at the end of December.

The church reported to presbytery in May for the year 1929-1930 that its active membership was 234, and the enrollment in Sunday school was 204. That year the church contributed a total of \$1,263 to benevolences, the largest amount to one cause being \$517 to foreign missions and the second largest of \$390 to Orphans' Home. The total amount given to local church work, including the pastor's salary, was \$6,009. There was a miscellaneous contribution of \$374.

It was about this time that the presbyteries and synod began conducting youth conferences. For several years the synod conference was held at Davidson College following the school's regular session and before summer school began. Frequently there were 500 young people in attendance at the conference, which lasted for a week. In May of 1930 the session elected Jack Aberly to attend the Davison Youth Conference to begin June 10, "provided that the finances can be provided."⁴ The session also decided that the ones who did not go to Davidson "head the list of the ones going to Washington." This was a reference to the presbytery conference in Washington, North Carolina. Eula Willis and Bill Parker were selected as principals and Grace Smith as an alternate to attend this conference. The next year the session decided that the financial condition of the church prohibited the sending of any of the youth to the Davidson conference, but the young people were urged to attend the presbytery conference. How much financial help the church gave the youth who attended the conference is not recorded.

This was in the early part of the Depression, People did not have any money, the banks had closed, and the budget of the church began to decline; by 1940 the country had come out of the Depression, and the records show that there was considerable interest on the part of the youth and the session in youth conferences. For example, that year "The Session appointed the eleven members of the Council of the Young People of the church as delegates to the conference July 1 to 5 at Peace College."⁵

The next year Misses Julia Weskett, Julia Maxwell, and Betty Aberly were elected delegates to the Young People's Conference at Davidson College. The pastor was to attend as a counselor for the

boys, and Miss Camilla Griffin was to attend as a member of the council of the Young People's League of Albemarle Presbytery. In those days each presbytery had a council composed of high school students and freshmen and sophomores in college. In the 1950s this type of organization began to change as presbyteries began to build their youth camps and conference grounds. Synod conferences ceased to exist early in the decade, and so did the Synod Youth Council. In the 1970s most presbyteries in this synod went back to a modified type of youth council. In 1981, during the Christmas break from school, the synod tried a three-or-four-day conference, expecting to have about fifty in attendance and was surprised when approximately 200 attended.

The matter of the Sunday night worship service was a subject of discussion for three or four years. In November of 1930, after "a free discussion," the session asked the pastor to prepare a questionnaire and send it to the membership in an effort to determine what the members desired to do about the night services. A year later they decided to try a "vesper service" from 5:00 to 5:45 P.M. on Sunday for three months. Apparently the experiment met with favor by the majority, for at the end of the trial period the session voted to continue the vesper services "until further notice." In March of 1932 the session decided to combine the Sunday afternoon vesper service with the young people's service on the first Sunday of each month. The youth were to have a special envelope in which to put their offering, which would go to their organization, thus keeping it separate from the regular offering of the church. It was at this meeting that the session authorized an expenditure not to exceed \$2.00 for a supper for the youth for a period of three months. It is apparent from the actions on these matters that the session was very cautious because so many of their actions were for periods of three months, evidently as a matter of experimentation.

By the spring of 1933 the church must have decided that the vesper services on Sunday afternoons were not being attended well enough, for the session voted to send out another questionnaire to determine the best hour for "services evening and (or) night."⁶ What the session learned from the questionnaire is not known, but it must not have been encouraging, for in a session meeting the following October it passed a motion the "the second service" be suspended and special interest was to be "laid upon the morning service and Sunday school." One of the elders, Dr. Menius, was to inform the congregation the next Sunday at the morning service. The records do not indicate how the congregation responded. Probably some in the church were opposed to abolishing the evening service because in 1939, six years later, the session was

still discussing what to do about the evening service. In the fall of that year, at the suggestion of Mr. McClure, the pastor, the session voted to hold the service from 5:15 to 6:00 P.M. Sundays, instead of from 8:00 to 9:00 P.M., as had been the practice.

The economic depression hit hard in the fall of 1930. The church reported to presbytery in April of 1931, for the year 1930-1931, a total contribution of \$8,000. The next year the total contributions had fallen to \$6,200, and the next year it was down to \$5,500. In 1934-1935 the figure was \$4,900.

Because of the shortage in contributions, Mr. McClure's salary was cut, first from the \$2,700 promised in the call to \$2,200, and later to \$1,800. Apparently his salary remained at that figure until 1940 because there is a minute in the session meeting on April 14 stating that a congregational meeting was ordered for the twenty-first for "the purpose of getting our call to Mr. McClure in due form, and that Mr. Smith explain to the congregation why . . . 'our call to Mr. McClure was for \$2,700.00 and on three different occasions due to the difficulty of raising our budget his salary has been reduced to \$1,800.00 per anum by common consent of Pastor and Elders, but without Presbytery being notified.' " It was agreed that they would ask Mr. L. R. Scott, minister of the Goldsboro church, to exchange pulpits on the Sunday of the congregational meeting, so he could moderate said meeting. Mr. McClure stated that he thought \$10.00 would cover the cost of the transportation involved in the exchange. When the congregation met, it voted "to bear the entire cost of the Ministerial Annuity Relief amounting to \$207 annually in addition to the salary to be paid and the use of the Manse."⁷

In December, 1931, the Tabernacle Baptist congregation, whose church building had burned, was offered the use of the buildings of First Presbyterian without cost as long as they were needed. In the summer following, the session decided to cancel the Sunday evening vesper services and request the Tabernacle congregation to allow the Presbyterians to unite with them in their evening services.

As far as can be determined from the records, the church has always had only one treasurer at any one time. Some churches had a treasurer of benevolent causes and another one for current expenses. In 1935 the elders discussed having two and appointed one of their own to confer with the deacons on the matter and report back. Since no further mention is made of it, it is assumed that the two-treasurer system was never adopted. In March the elders decided to adopt a financial policy for the church as follows:

Tentative budget for the church, divided into current expense and benevolent items, shall be presented annually, after which an every member canvass shall be

taken. Members were asked to pledge a total amount of current expenses and benevolences combined; and the church officers would divide the fund to each of the general causes—current expenses and benevolences—on a per centage basis determined by them and in accordance with the directions for the church courts. All undesignated contributions would be divided on the same basis. Summary financial statements were to be published in the church bulletin once monthly, and a detailed statement once a quarter, showing the receipts and disbursements. Each organization within the church that handled funds separately was to furnish a similar report. Quarterly statements were to be sent to the membership, showing how much they had contributed.

The matter of a system for the rotation of church officers was discussed by the elders in December of 1936, and a congregational meeting was called for the purpose of considering the plan. At that meeting the church decided to put the “offices of Ruling Elder and Deacon on a ‘limited term basis’ of three years.” The meeting was adjourned to meet March 4, at which time the classes were decided. Elders J. M. Aberly, C. S. Hollister, Jr., and E. F. Menius were put in the 1938 class; W. F. Aberly, C. S. Hollister, and H. B. Smith in the class of 1939; and W. L. Hand, D. L. Latta in the class of 1940. Deacons G. A. Barden, C. L. Ives, Harold Maxwell were put in the class of 1938; W. M. Bryan, G. A. Ives, W. W. Miller, in the class of 1939; and H. J. Carpenter, P. O. Jarvis, and E. H. Wood in the class of 1940.

It was about this time that the church began to get interested in “Vacation Bible Schools” and securing help during the summer to lead them. In 1937 the session approved of the plan to get a student from the general assembly’s training school in Richmond, Virginia, to lead a two-week school to be held in either Neuse Forest or First Church. The school was to serve the children of both churches. There is no record that the church found anyone to work that summer. In 1939 Jacob S. MacKorell came for the summer. The only reference to him in the minutes of the session is that he was granted “permission to take the young people to Peace Institute for the Young Peoples’ Conference.” Jacob MacKorell was a big man, a football player at Davidson College, in the class of 1937. He entered Union Theological Seminary in Richmond in 1938 and graduated three years later, so his work with First Church and Neuse Forest was after his first year in the seminary.

Monroe Wicker of Charlotte, North Carolina, a seminary student from Union Seminary, served the two churches during the summers of 1940 and 1941 at a salary of \$100 plus room and board for each summer. He was a tall, thin, black-headed man, with a good mind and spirit. Having taken four years of ROTC training at Davidson College, he was commissioned a second lieutenant in the infantry reserve as a line officer. At the end of his last year in the seminary, he was called to active duty by the United States Army as a

line officer, was assigned to an infantry company, and was killed in the landing of his regiment on the beach in North Africa. According to a chaplain who was serving aboard the transport that carried Monroe's unit to the beach, Monroe's company was assigned to make a frontal attack on the beach, and he and most of his men were killed in the assault.

It was in 1937 that the general assembly of the Presbyterian Church in the United States began trying to raise \$2 million to begin the annuity fund for ministers and other employed staff members of local churches. The session discussed the matter and appointed a committee composed of Messrs. Harold Maxwell, Henderson, Stevenson, J. M. Aberly, and Carpenter to raise the money in the congregation. Efforts to raise money were to be made in April of the next year. Each church was assigned a quota by presbytery.

Communicant classes, as they were called in 1937, were new in the church. In November of that year the elders decided that a class should be held in the afternoon from 3:30 P.M. to 4:00 P.M. December 6-10 to instruct the children on the meaning and duties of church membership. No mention is made in the records as to what methods were used to prepare people, especially children, for church membership. What was done before was probably done on a one-to-one basis by the minister. Most Presbyterian churches have had classes for this purpose for the last forty years. Although the denomination has published some literature to help the instructors, most pastors have developed and used their own courses.

At the same time the session decided that a committee of five, at least two of whom should be women, should be appointed "to have full power of the Sunday School and the young people of the church."⁸ The two ladies appointed were Mrs. Raymond Henderson and Mrs. Alston (Mrs. Alston's first name was not recorded). The minutes do not indicate how much authority the committee could exercise in matters such as appointment of superintendent, teachers of the Sunday school, and advisers for the youth. It has been a standing rule for forty years or more that this is the responsibility of the session, in addition to determining what literature the Sunday school should use.

Many changes have taken place in church people's attitude toward recreational activities on the Sabbath. Around the turn of the century an item in the annual report of the church to presbytery pertained to observance of the Sabbath by church members. This was dropped from the reports some time later. In the spring of 1939 the pastor was authorized to draw up a resolution opposing movies on Sunday "most vigorously" and

present the same to the congregation.

A year later the session took a stand on another Sunday matter. It went on record as being opposed "to organized commercialized & sightseeing in the Com. [munity] on the Sabbath Day."⁹ The minutes further stated that the church building would not be open to such visitors on that day.

In October Mr. McClure was given permission to attend the midwinter term of study at Union Theological Seminary in January with the understanding that filling the pulpit while he was away would be his financial responsibility. It was agreed that he could invite Rev. E. E. Gillespie, superintendent of home missions of the synod, and Rev. I. S. McElroy, secretary of the American Bible Society in Richmond, Virginia, to preach on two of the Sundays, "with the understanding that the loose offering on those days will go to the causes they represent as a credit on our benevolent contributions."¹⁰ The next year he was granted permission to continue his study at Union Seminary in January, and the session would be responsible for filling the pulpit two Sundays; he would return to hold services for one of the Sundays.

In February of 1940 the session made plans to conduct two weeks of evangelistic services in the church just prior to Easter Sunday. It had been suggested by the general assembly of the denomination that the pastor of each church do the preaching and the elders be responsible for promoting attendance and other spiritual interests. It was spelled out in the minutes that it was not expected that either the pastor or the session would undertake the work without the wholehearted support of each other. The pastor was to use the Gospel of John as a basis for his sermons. He was also to direct a group of personal workers during the meetings.

The congregation was divided into five groups, each according to the area of town in which the members lived. An elder was assigned to each area to be responsible for the work in this area. He was also to choose from his area "one deacon (or layman), one lady, and one young person." This committee was to arrange for four prayer services in its area to be held during the two weeks before the evangelistic services were to begin. The committee was to urge all the church members living in its area to attend the services. It was to canvass its area for any Presbyterians that "might have been overlooked" and names of any who were "out of Christ."¹¹ It was emphasized that the ruling elder in each area should recruit personal workers to assist in visiting in the homes of the area during the two weeks of services. Copies of the Gospel of John were to be ordered, and two letters were to be sent to the membership prior to the beginning of the services.

It would be interesting to know how their plans worked and

what results they had. Perhaps the annual report to presbytery says something about the success. That year they reported nineteen new church members added on profession of faith and twenty added on certificate or reaffirmation, with a loss of six by death or transfer, for a net gain of thirty-three. The total membership reported was 278, the largest the church had had to date. The total contributions that year were \$5,813, of which \$1,132 was given to benevolent causes.

In early 1941 there was talk of locating a military base near New Bern. The church officers were aware of the talk, so they began to think of the impact of such a base on New Bern and the church. In a joint meeting of elders and deacons in February they drew up a resolution stating that since there was a strong possibility of the location of a government military base in eastern North Carolina, and since there was a committee of synod trying to raise several thousand dollars for religious work with "various units [military bases] in the state, the Presbyterian Church in New Bern asked Albemarle Presbytery to endorse the resolution and take necessary steps to have a possible work centered in Albemarle Presbytery, included in the statewide appeal for funds, and for a share in funds."

In September a letter was received from the Reverend G. A. Wilson, secretary of the general assembly's committee on defense, asking the church to appoint a committee to serve with similar committees from churches throughout the synod to work with, and for, servicemen. W. L. Hand, Harold Maxwell, E. F. Menius, Mrs. Harold Maxwell, and Mrs. G. H. Rieves were appointed.

Later, in December, the pastor reported to the session that Dr. Gillespie, secretary of home missions of the synod, was sympathetic with the church's proposal that some kind of program for service men at the church should be established. He thought that synod might appropriate \$100 per month for salary and car expense to employ someone to supervise recreational activities by the church for servicemen. In their meeting the next month the members of the session discussed the cost of keeping the Educational Building (now called Fellowship Hall) open for the use of servicemen at all times, but no action was taken. In March of 1942 Mr. McClure recommended to the session that it approve a program for servicemen in the church, and that Mrs. Sarah Marriner be approved as secretary and visitor, that she be paid a salary and car expense by the Synod of North Carolina, while the local church bear the cost of the overhead, such as fuel and lights. The recommendation was approved.

In January of 1943 the session adopted a resolution in which it asked Chaplain Marshall W. Doggett, a Presbyterian minister serving on the marine base at Cherry Point, near Havelock, North

Carolina, to examine servicemen on the base who were interested in uniting with a Presbyterian church, to witness their profession of faith, and administer the sacrament of baptism for them. If they could not attend a meeting of the session of First Presbyterian Church, they would be accorded full membership in the church upon written certification that the requirements for church membership had been met. When it was possible for such candidates to appear, the church would like for them to meet with the session or to attend a regular worship service of the congregation so that they might be formally recognized by the church.

The minutes carry the names of Privates Joseph Zeugler and Winfield Faust who appeared before the session on March 14, made the profession of faith, and were received into membership of the New Bern church. A week later Chaplain Doggett attended a session meeting and reported that he had examined Privates Phillip C. Brown, James C. Hershley, Thomas W. Lynch, and that he recommended them for membership. They were received, although there is no record that they were present for the meeting.

In early 1942 Mr. H. L. Winfield approached the church officers with an offer to buy ten feet of the church's property on the western edge towards Hancock Street, on which he wished to build an apartment house. He agreed to build it facing New Street if the church would sell it to him. The church officers agreed. The matter was taken to a meeting of the congregation on March 1. One of the officers made a motion that the land be sold to Mr. Winfield for \$400. When the congregation voted on the motion, it was defeated.

On February 21, 1943, Mr. McClure notified the session that he had received a call to go to Asheville Prsbytery to be its executive secretary, and if he accepted, he would leave about the first of April. He said he would leave it to the session to decide when the congregation should be informed. A congregational meeting was ordered for March 21 to act on his resignation. On March 28 the session recorded words of praise for Mr. McClure's ministry in the church through the difficult times of the Depression and adjustments necessitated by the war, without complaints and in a spirit of cooperation. It was decided that he should be given \$100 and permission to use the manse for two months without rent. The church reported a membership of 303 in its annual report to presbytery in April, the largest congregation the church ever had, which indicates McClure had concluded a successful pastorate. Albemarle Presbytery dismissed Mr. McClure to Asheville Presbytery in its April meeting.

Mr. McClure served the church through a difficult period, the period of the Depression. Most of the members lost money when

the banks of New Bern closed. Though the church did not have a large budget through those years, apparently the membership was rather generous under the circumstances. Mr. McClure took his cut in salary, the session minutes state, without complaint. Incidentally, he loved history and was very involved in trying to restore the sanctuary to its original arrangement, especially the restoration of the pulpit. He was a good pastor and presbyter.

He and Mrs. McClure were the parents of a daughter, Mrs. Robert (Frances) Peters of Tarboro, and a son Robert, now living in Wilmington, North Carolina. Mrs. McClure now (1988) lives in the Albemarle Home in Tarboro, North Carolina. She is a witty, delightful person.

The session lost no time in preparing to search for another pastor after Mr. McClure's departure. Twelve days after the last session meeting he moderated, the session met, elected Elder H. B. Smith its moderator until a new minister could be secured, decided whom they wanted to serve on a committee to find the minister, and discussed the type of man they wanted. They decided that the salary should be \$3,000 and the use of the manse. They wanted a "general committee" and a "smaller committee" to serve as search committees; the general committee should be composed of all the elders, plus Deacon D. L. Ives, Mrs. Harold Maxwell, and Mrs. Raymond Pollock. Concerning the discussion of the type of minister they wanted the clerk wrote, "No decision was reached other than that he must be an outstanding minister and that a committee visit the community and church and see and hear him preach without the minister's knowledge."¹²

The Reverend H. R. McFayden, representing the Committee on the Minister and his Work of Albemarle Presbytery, moderated a congregational meeting of the church on April 18, 1943, in which the search committee for another pastor, composed of the members the session wanted, was elected. (Mr. McClure had left just a few days earlier.) Mr. McFayden instructed the congregation on the procedure the committee should follow in its search, especially in its relation to presbytery's Committee on the Minister and his Work.

The Reverend Mr. Lynch and the Reverend Mr. McFayden, members of presbytery's Committee on the Minister and his Work, recommended the Reverend W.M. Currie of Belmont, North Carolina. A congregational meeting was held on July 18, 1943, at which time Elder H.B. Smith, chairman of the nominating committee, made a motion that the congregation extend a call to Mr. Currie to become the pastor. However, one of the elders and some others expressed their opposition to voting whether or not to call him at that time, saying they would like to hear him preach again,

and the committee consider other possibilities. The motion was withdrawn.

About a month later another congregational meeting was held, moderated by Elder W. L. Hand. The nominating committee placed in nomination the name of Rev. M. R. Atkinson, pastor of the Presbyterian church in Logan, West Virginia. He had visited in New Bern and had conducted the prayer service on the previous Wednesday evening. The congregation voted to call him, and a committee was elected to present the call to the Presbytery. There is no record as to what happened to the call, so it must be assumed that Mr. Atkinson did not accept it.

NOTES

¹Rev. R. E. McClure, from an unpublished manuscript written at the request of C. S. Hollister, Jr., July 1958.

²Minutes of the Session, III, 125.

³Minutes of the Session, III, 125.

⁴Minutes of the Session, III, 137.

⁵Minutes of the Session, III, 232.

⁶Minutes of the Session, III, 161.

⁷Minutes of the Session, III, 305.

⁸Minutes of the Session, III, 202.

⁹Minutes of the Session, III, 237.

¹⁰Minutes of the Session, III, 22.

¹¹Minutes of the Session, III, 227.

¹²Minutes of the Session, IV, 2.

G. The Reverend Francis Hubert Morris (1944-1950)

It was not long before another congregational meeting was ordered by the session for November 14, at which time a call was extended to the Reverend Hubert Morris, pastor of the Presbyterian church in Chatham, Virginia, who had preached in the New Bern church on the evening of November 3. It was the practice in those days that a minister under consideration as a prospective pastor of a church be invited by the "search committee"—sometimes called the "pulpit committee"—and the session to preach a "trial sermon" before the congregation or conduct something like a prayer service, in order that the congregation might see and hear him before being asked to vote on



The Reverend Francis Hubert Morris (1943-1950). *Photograph by Miller Studio, Covington, Virginia.*

whether or not to call him. The trouble with such a system was that if some member did not like the way the minister was dressed or combed his hair, he might vote against him in a congregational meeting. The policy followed today is much better in that only the



The wife and daughters of Rev. F. Hubert Morris are pictured above. From left to right, they are: Cary Ashline Burris, Mary Frances Morris, Ruth W. Morris (Mrs. Morris), and Ruth Hunt Ferrell. *Photograph from church archives; photographer unidentified.*

search committee hears the prospect lead a worship service and learns as much as it can about him or her, not just about how well he or she does in the pulpit, but also about his or her preparation for the ministry, theological views, and experiences in the ministry. It then nominates the person to the congregation. Mr. Morris accepted the call of the congregation, was received by Albemarle Presbytery on February 28, 1944, and installed in the church on March 12.

Hubert Morris was a native of Winston-Salem, North Carolina. Morris and Murphy Smith were classmates through college and the seminary. He earned his A.B. degree from Davidson; Morris played trumpet in the college band. After his graduation from Union Theological Seminary in Richmond with a B.D. degree in 1938, he

married Cary Hopkins White, who died a year and a half later, leaving an infant daughter. In 1941 Morris married Mrs. Ruth Whitehead Harper of Chatham, Virginia, the mother of two daughters. Mr. Morris was ordained by Orange Presbytery and served the Presbyterian church in Spray, North Carolina, 1938-1939. He then moved to Chatham, Virginia, where he served as associate minister for a year before becoming pastor of the church. His next pastorate was the New Bern First Church, 1944-1950, after which he went to be pastor of the First Presbyterian Church in Covington, Virginia. His next move was the Tabb Street Presbyterian Church of Petersburg, Virginia, where he served for five years before being called to the pastorate of the Covenant Presbyterian Church in Petersburg, a new church that grew out of the Tabb Street Church. He served there until his retirement in 1977. Following retirement he served as an interim pastor of Montrose, Hopewell First, and Drewery's Bluff. While he was pastor of the Covington Church, Hampden-Sydney College bestowed upon Morris the honorary degree of D.D. in 1960. He died in early 1983. Ruth, his widow, remains in their home in Petersburg (1988).

William P. Boyle, a student of Union Theological Seminary in Richmond, came to work with the Neuse Forest people, to conduct Bible school, and work with the youth of the church, during the summer of 1943. He was well liked. In the early part of the next year the session agreed they wanted him back that summer, but he had already accepted work somewhere else. Apparently First Church was unable to find anyone for that summer. In 1944 Robert Coit came after his first year in Union Seminary and lived in the Neuse Forest community during the summer. He had graduated from Davidson College in 1935.

A. D. Garner of the Neuse Forest congregation (called Grantham's Chapel at the time) informed the session of First Church that there was an urgent need for classrooms in the chapel. He estimated that four rooms would cost from \$800 to \$1,000. The chapel had approximately \$300 to apply to the construction. The session agreed to help with the project and instructed the moderator to appoint a ways and means committee to assist a committee of the chapel in building the rooms.

It was about this time that T. A. Grantham, former owner of the Grantham Building property, raised questions about who owned the chapel. When the question was raised in December, 1944, H. J. Carpenter, treasurer of First Presbyterian, read to the elders from his minutes a full account of the purchase of the property and stated that he had cancelled checks showing the complete transaction. The elders decided to offer Mr. Grantham the \$100.00 he had donated to the building program and assure him that the

church's records were clear as to the ownership. A committee was appointed to prepare a statement regarding the ownership of the property and present it "at a public service."¹ Later the session of First Church had the property surveyed to settle the argument.

In April, 1945, the session of First Church was informed that the Neuse Forest people had enough money to pay for the labor in building the four classrooms but were unable to buy the building materials. It voted to pay for the materials and asked Elder H. B. Smith to inform the people of their willingness to help.

The work in the Grantham's Chapel congregation was going well, and the attendance in Sunday school and the two Sunday evening worship services per month conducted by Mr. Morris, continued to increase. Therefore, in September, Mr. Morris asked the New Bern church session if he might conduct services for the Grantham people every Sunday evening. Permission was granted. Then in October he asked Albemarle Presbytery to organize Grantham's Chapel people into a church, and the presbytery concurred with the request. The Reverend Messrs. D. M. MacDirmid, Thomas Hamilton, Hubert Morris, and Sam Zealey and Elders Henry Walker and C. S. Hollister, Jr., were elected to a commission to organize the church on November 18. There were 106 names on the petition to organize; 85 of the petitioners were members of First Church. Guy King and A. D. Garner, who had been elected elders in First Church, were elected elders of the Neuse Forest congregation. The deed to the property was given to Albemarle Presbytery, since that body would be supplementing its financial support.

It is not clear as to when Men of First Church was organized, but in late 1944 the session was excited about a men's meeting that had been held; it therefore decided to have more such meetings, "with outstanding speakers."² Apparently such meetings were held quarterly until Mr. Morris left the church. By 1951 Men of First Church had ceased to function. The organization was revived in late 1954 after a week of evening worship services (called spiritual enrichment services) led by Rev. Mac K. MacQueen, pastor of Graves Memorial Church in Clinton, North Carolina. Since then Men of the Church has met monthly, except during the summer months. Most Presbyterian churches have discontinued their men's organizations.

There have been times when some of the men felt the programs were not worthwhile. Others have expressed the opinion that getting together for a meal and fellowship was good for them and the church even if the content of the program might not always be outstanding. For a few years, Women of the Church prepared the meal for the men. Later, the women prepared the tossed salad and

baked the potatoes, and the men cooked the steaks. Still later the men took the responsibility of preparing the whole meal. The programs have varied considerably from distinctly religious themes to talks and movies on local community activities and world affairs.

It was in the same year, 1944, that the minister raised the question with the elders about the wisdom of trying to secure a fulltime worker, a director of Christian education, to work with the youth and the educational program of the church. He was told to investigate during his vacation the possibility of securing one. Late in the fall he reported that Miss Hortense Pruitt might accept a call. The session agreed that the matter should be discussed with the deacons immediately. After a joint meeting with the deacons a week later, the session voted to employ Miss Pruitt at a salary of \$135 per month. Six weeks later Mr. Morris reported to the session that Miss Pruitt declined the offer.

In April about a year and a half later, Mr. Morris announced that Miss Redd Johnson of Columbus, Georgia, had accepted the call of the session to become the director of Christian education, effective September 1. She served for two years and then resigned, saying, "After carefully considering the talents and abilities required of a Director of Christian Education and prayerfully my own, it seems only just to the job, to the church, and myself, to tender my resignation effective January 1, 1948."³

The servicemen's center program in the church's Fellowship Hall, under the direction of Mrs. Sarah Marriner, seemed to be doing well in early 1945. Dr. Hand reported to the session that 700 men attended the program during the month of April. There were some who felt that the program should be a little more religious in nature instead of purely recreational, but generally the church was pleased with what it was doing.

There is very little in the minutes of the church about World Wars I and II. In an appendix of this volume are lists of men who participated in both of them. An interesting discussion took place in a joint meeting of the elders and deacons on October 1, 1945. Parkhill Jarvis made a request that the church pay for a memorial tablet with the names of the men who had served in either or both of the two wars. After a long discussion "the officers of the church voted that the church is not an appropriate place to pay honor to our boys who served in either war." The prevailing opinion was that the "church is an international organization and owes no allegiance to any flag. The church has prayer for her boys, and in the pastoral prayer every Sunday morning they were remembered before the throne of grace." Mr. Morris stated that "the church is older than any state, and as we firmly believe in the separation of

church and state, no national symbols shall be displayed in the church." Jarvis's request was denied. There must have been some members of the church who felt there should be a tablet, for Elder H.B. Smith advised the minister that he should explain the action of the session on the matter because he expected an explanation would be requested.⁴

J. M. Alexander, executive secretary of the defense council of the general assembly, sent the church a letter stating that the council would be terminating Mrs. Marriner's services in the servicemen's center on October 31 or as soon thereafter as would be fair to her. This was reported to the session by the minister in a meeting on November 5, 1945. The date, therefore, to which the letter referred must have been October of 1946.

With the improvement in the economy and the increase in the membership of the church, the annual budget increased from \$10,814 for the church year 1944-1945, to \$14,178 for the year 1945-1946, to \$16,898 for the year 1946-1947, and to \$24,836 for the year 1947-1948. Of the last figure mentioned, \$9,000 was given to a building fund. About 25 percent of all contributions went to benevolent causes while 75 percent went to current expenses. The church reported a membership of 349 at the end of the year 1947-1948. The minister's salary was \$3,600 and use of the manse.

It was in the summer of 1945 that Rev. E. E. Gillespie, secretary of home missions for the Synod of North Carolina, and the Reverend H. N. McDiarmid, chairman of home missions of Albemarle Presbytery, sent letters to the church, encouraging the session to start a mission in the De Graffenried and Colonial Heights sections of town. Mr. Gillespie stated that \$1,500 per year had been designated for a worker to conduct a survey in the area to determine the interest in such a project. Mr. McDiarmid recommended that Miss Ruth D. See of Floyd, Virginia, be employed to do the work. Mr. Morris wrote to her urging her to accept the job, which she did, under the supervision of the home missions committee of presbytery; and she appeared before the session of the New Bern church on October 1, 1945, to make a statement about the nature of her work and to ask for the cooperation and suggestions of the church. She worked on the survey until its completion in May of the next year and, at the request of the session of First Church, stayed through most of the summer to work with the youth of the church.

Miss See (in 1988) makes her home in Montreat, North Carolina, and is assistant director of the historical foundation in which is stored one of the largest collections of church records and histories of the Presbyterian Church. She has been very helpful in securing some of the materials referred to in this manuscript in two

visits to the center. She speaks positively of the year she spent in New Bern.

Elder C. S. Hollister, Jr., wrote a brief history of the West New Bern Presbyterian Church, which had its beginning with Miss See's survey. Mr. Hollister's account indicates that First Church played a part in it:

About the close of World War II, our Albemarle Presbytery surveyed the territory in the western section of our town and recognized that our city was growing this way. A housing development, known as Colonial Heights was developing in this area, and the Presbytery became interested in it and purchased several lots (starting on the corner of Chattawka Lane and Lucerne Way; additional lots were on Lucerne Way). On the corner stood a dwelling which was part of a farm on that corner. This was in 1946. This was the start of the West New Bern Church.

A census was taken of the population in this part of New Bern, and it was found that there were 5,000 people living in this area—white people. This was half of the white population of New Bern.

The Albemarle Presbytery appointed a Building Committee of three men from the First Presbyterian Church, New Bern, N.C.: T. Z. Uzzell, chairman; Dr. W. L. Hand, Sr.; and C. S. Hollister, Jr. The home on the site of land was moved from the corner. This was fixed up for a manse. Then the lot was prepared for what was hoped to be a church building.

The Home Missions Committee called Rev. R. T. Baker and family from Kings Mountain Presbytery to this work. The Bakers arrived November 14, 1947. . . . Mr. Baker got to work and on Sunday, December 7, 1947, had the First Sunday School meeting in the recreation room of the nearby Dr. Pepper Bottling Plant. . . . The work grew and a church was organized May 8, 1948. There were 28 charter members. [According to the minutes of First Presbyterian, fourteen of those members transferred their membership from First Church.] Mr. Baker served the church until he accepted a call to another in May, 1951.⁵

It was in the last month of 1945 that Mr. Morris proposed to the session of First Presbyterian that a "building and expansion fund" be established in the church. The proposal had five parts to it:

1. The session would set aside \$1,000.00 as a "nest egg" as a foundation or starting money for the fund.
2. The undesignated money in the offering of every third Sunday would be added to the fund.
3. Church members and friends of the church would be given the opportunity to contribute to it.
4. The fund would not be used for any repairs, replacements, or improvements of existing property, but would be used only to add to the existing property, and
5. The fund would be used only for the extension or expansion of the local congregation of the First Presbyterian Church.

The plan was adopted unanimously, and a committee of five, including the minister, was elected to bring back specific plans for the fund.⁶ It is not known how well the fund was received by the congregation or how much was contributed to it the first year, but

a year later a "delegation of young ladies" appeared before the session to express their desire for an "adequate building for our Sunday School, a modern, up-to-date educational building, equipped with a Ladies' Parlor." There were eighteen ladies with Miss Camilla Griffin as "spokesman." To assure the elders of their interest, they presented a check in the amount of \$500 for the building and expansion fund, with the request that it be used for a new building. The officers approved their request and promised them their support. They were granted permission "to promote the building of a new educational building, and to receive funds for the same."⁷

A year later the session began to talk about the kind of facilities that were needed. The minister stated that additional classrooms, church parlor, recreational facilities, fellowship hall, and administrative officers were needed. Elders William Hollister, Jr. and John Ornsby said it was their chance of a lifetime to contribute to their church something tangible to express their love and devotion to it.

The assistant for the summer of 1946 was Robert L. Turner, a rising senior at Union Theological Seminary in Richmond, Virginia. He was employed to work with the Neuse Forest Church primarily at \$85.00 per month, plus room and board. First Church paid the salary, and Neuse Forest provided the room and board. Turner was greatly admired by the people with whom he worked. When Mr. Morris announced Mr. Turner's acceptance of the job offer, he also announced that he had interviewed three young ladies about becoming a director of Christian education for the church.

Mr. Turner held pastorates in West Hanover Presbytery in Virginia and Concord Presbytery in North Carolina. For several years he was the executive secretary of Christian education for the Synod of North Carolina. During that time the synod employed a director of Christian education for each of the nine presbyteries in the synod, most of them supported financially in part by the presbytery. Gradually the program was phased out as some of the presbyteries secured their own directors and fully supported them. Now only a few of the presbyteries in this synod have a director of Christian education.

It is enlightening to compare the cost of materials, labor, insurance, etc., with 1988 costs. When the budget was presented by Deacon C. L. Ives, chairman of the budget committee, in 1946, Elder Uzzell submitted a plan for insuring the church property. The plan called for a total of \$50,000: \$37,000 for the sanctuary, \$3,000 for the organ, \$4,000 for the educational building and \$1,000 for its contents, and \$5,000 for the manse. It is not clear what kind of damage to the property was covered by the policy, but listed in the

budget is an item called "fire insurance" to cost \$648. Today the value put on the different buildings is much higher and so is the cost of insurance.

The budget submitted for the church year 1946-1947 called for a total expenditure of \$13,179, of which \$9,411 was designated for current expenses, and \$2,768 for benevolences. The budget included such items as "Assembly's Training School, Defense Service Council, War Relief, Radio, Bible cause," items that were comparatively new in church budgets. There was an item for a director of Christian education in the amount of \$1,485. The organist, treasurer, and soloist were being paid. The sexton's salary was \$832 for the year, which was not much even for that day.

The session seemed to be concerned constantly about the Sunday school, its attendance, and equipment, but no mention is ever made in the minutes about the literature. In the spring of 1946, the pastor discussed his concerns with the elders. He said he saw a deep need for a men's Bible class, which need is not described in the minutes of the session. Also, the whole educational department was inefficient and lacking in teachers and equipment. As a result of the discussion, a men's Bible class was organized, and its first meeting was on Easter Sunday. A report a month later told of an attendance of "30-35" men. Five years later the class was still meeting and had an average attendance of about thirty-five.

The program of the men's class was rather routine. Officially named the Men's Bible Class, it met at the appointed time on Sunday morning at the same time the whole Sunday school met. They sang familiar hymns, accompanied on the piano by either Miss Rachel Hancock or her sister, Miss Ellen Hancock. Scripture was read, usually the printed text for that day's study, and a prayer was said. Announcements were made, if there were any, and the teacher began his lecture, which lasted about thirty minutes. The Uniform Lesson Series literature was used.

Prior to the organization of the Men's Bible Class, the men and women were together in the same class. In 1939 H. J. Carpenter, secretary of the class, recorded thirty-seven on roll the first Sunday of that year, fifteen of whom were women. By 1951 the men and women had separated and Mrs. H. B. Smith was the teacher for the women's class. She was a retired school teacher whose talents, experience, and knowledge of the Bible made her an exceptional teacher. It was not unusual for her to have twenty-five pupils in her class.

The two classes began to decrease in size in the late fifties and sixties after Mrs. Smith retired from the womens' class and Dr. William Hollister and Mr. H. B. Smith gave up the teaching of the men's. But the separate classes continued until the early seventies



Pictured above are Rev. F. Hubert Morris and the men who were serving as elders and deacons in 1948. From left to right, they are: front row, H. G. Reeves, Charles Hollister, Jr., Dr. E. F. Menius, Dr. William Hollister, Rev. H. Hubert Morris, Henry B. Smith, Dr. W. L. Hand, Dr. S. P. Watson, John Ornsby; second row, Ernest Wood, Nathaniel Baxter, William R. Bryan, U.S. Representative Graham Barden, Parkhill Jarvis, Allen Ives, Howard Carpetner; back row, Robert Bell, Wallace Jones, Charles Ives, W. W. Miller, Harold Maxwell.

when the men and women got back together again, as recommended by the Covenant Life literature. It is noteworthy that soon thereafter the adult attendance of Sunday school began to decrease. Some of the men still living in 1988 have never forgotten the Men's Bible Class where they sang, listened to a teacher lecture, and occasionally divided into two groups which competed to see which one could get more new class members in a given period of time.

About the time the Men's Bible Class was started, Hugh Swan gave the church \$500 to serve as a loan fund for students from the First Presbyterian who would be going to college. The session was to administer the fund. The interest was set at 4 percent. Later, especially after the death of his son, Hugh Swan, Jr., who died of cancer upon graduation from Duke University in 1952, Mr. Swan gave more to the fund until it amounted to about \$4,000. During the sixties, especially, most of the funds were in use continuously.

In those days there was decreasing interest in the midweek prayer service. The minister felt that the attendance at the prayer service did not justify the time it took him to prepare and lead the service, so he recommended that the church discontinue it and let him spend that time visiting and doing other service to the church. The elders agreed with him and voted to discontinue the prayer service until September. This action was taken in April, and there is no record that the church conducted the prayer services in September or later.

In 1956 the church tried a Bible study and prayer meeting on Wednesday nights. The members met on Wednesday evenings for a covered-dish supper. After the meal they sang two or three hymns, prayed, and studied some particular book in the Bible. This practice was continued for about ten years until some attendees stopped attending because of poor health and advanced age. The service was finally discontinued. Four or five years later an effort was made to revive the prayer service and Bible study without the supper; but by the end of three months, the attendance was so low that the time spent in preparation by the minister was not justified, and the service was discontinued.

In early 1948, Mrs. W. L. Hand and her sister, Mrs. John Firstbrook, told the session they wanted to give a silver communion service to the church in memory of their mother and aunt, Mrs. Elizabeth B. Ellis and Mrs. Emma H. Slover. The session received the gift for the church with enthusiasm, and by order of the session a letter of appreciation was written to the donors by the pastor by order of the session. That service is in use today.

About this time an Alcoholics Anonymous group was being formed in New Bern, and Mr. Morris, the minister, was asked to

serve as adviser to the group. The session approved of his serving the group any way he could. In the next meeting it approved the gift of \$25.00 to the group to help it get started. One of the charter members of that group, a longtime member of First Presbyterian, still abstains (1988), and still attends the group meetings.

Mr. Murphy Smith, successor to Mr. Morris as pastor, had prior contact with AA in his former pastorate and continued the work of the church in that program. Emmet Whitehurst, a teacher of an adult Sunday school class and a deacon in the church, a lawyer and a member of AA, helped to organize an Alcoholic Information Center supported by the state's program on alcoholism and funds from the Craven County ABC Board. It was operated by a board of directors, among whom were Jane Latham, C. B. Beasley, Sue Meadows, and members of First Presbyterian, who employed an executive secretary, a licensed teacher, and a psychiatric social worker. The center developed a program on alcohol abuse for the public schools and provided a counseling service for those involved in alcohol abuse problems. The center became the forerunner of the Neuse Mental Health Center. Thus, this church has expressed its interest in the social and mental problems of the community for years and has maintained a leadership role.

There is on record a letter written to Mr. Morris in December, 1948, by the clerk of the session, expressing the concern of the Men's Bible Class, the Mary Bryan Hollister Bible Class, and the Women of the Church, at having heard that he had received and was considering a call to a church in Asheville Presbytery. The letter stated that they wanted him to consider several things as he tried to determine what the will of the Lord might be in the matter. They listed the accomplishments of the church under his leadership: 1. While he was pastor 288 members had been added to the roll of the church; 2. The Sunday school and youth programs had greatly improved; 3. The church budget had increased three or four times its former size; 4. The Neuse Forest and West New Bern churches had been organized and were doing well; and 5. The Presbyterian denomination was better understood in the community than ever before. The letter also expressed the church's appreciation for Mrs. Marriner's fine influence in the church and community. The letter then spoke of the loyal support of its members in developing plans for expansion.

If Mr. Morris received a call from the Asheville, North Carolina, church, he did not accept it. A little more than a year later, on February 19, 1950, he asked the congregation to dissolve his relationship with the church that he might accept a call to the First Presbyterian Church in Covington, Virginia. Much transpired between 1948 and 1950, especially as it relates to the expansion of

facilities.

In March of 1949, in a joint meeting of elders and deacons a recommendation from the Men's Bible Class was presented, asking that a building and planning committee be appointed to begin work on building a new educational unit. At the next regular meeting of the session, Hugh Swan, H. B. Smith, and Dr. E. F. Menius were selected to serve with Mrs. Earl Smith, Mrs. Grady McCotter, and Mrs. Frank Almon, (who were appointed by the Mary Hollister Class) as the building and planning committee. In May the session appointed a building committee composed of Mrs. S. P. Watson, T. A. Uzzell, Mrs. Haywood Guion, J. G. Ormsby, A. K. Kolb, H. B. Smith, Joe Slater, and Hugh Swan. In the meantime the session and the congregation approved the building committee's request to employ an architect, Courtney S. Welton from Richmond, Virginia, to draw plans for the building.

In a meeting of the congregation in February, 1950, Mr. Welton presented his architectural plans for the Educational Building, and Elder H. B. Smith, representing the building committee, moved that he be authorized to proceed with detailed plans in order that the building committee might let contracts for bidding.

When Mr. Welton finished presenting his plans and the congregation had approved them, Welton, an elder in the First Presbyterian Church of Richmond, was asked to moderate the remainder of the congregational meeting. Mr. Morris then requested the dissolution of his pastoral relationship with the church to accept a call to Covington, Virginia's First Presbyterian Church. The congregation voted to adjourn until the next Sunday, since they had such a short time to think about it. In the meeting, Elder Joe Slater presented Mr. Morris with a petition signed by a thousand people who urged him to remain with the local church. But at the adjourned meeting the next Sunday the congregation concurred with Mr. Morris's request, and the session was authorized to appoint a nominating committee to nominate people to serve on a search committee for a new minister. The search committee would be elected in a congregational meeting on March 5.

Ill feeling had developed over the building program. Some people who had been suggested for the building committee declined to serve. Some members blamed the minister for the disagreements in the church. One elder resigned from the session and moved his membership to the West New Bern Presbyterian Church — then came back after the next minister arrived. The congregation was divided; some supported Mr. Morris, while others opposed him. The trouble caused Mr. Morris's successor to hesitate before accepting the call to be pastor of the church.

At the time Mr. Morris left, according to the annual report of the

church to the presbytery for the year ending March 31, 1950, there were 370 members on the roll, thirty-six of them having been added in 1949; and the total of all contributions to the church amounted to \$21,248, of which \$7,107 went to benevolences, and \$3,600 to the building fund. Before the next minister came to the church the session placed on the inactive roll seventy members because of their inactivity in the church — how many of that number became inactive because of the trouble in the church cannot be determined.

Some important events transpired after Mr. Morris left and before the next minister arrived. On June 4 the congregation, in a meeting ordered by the session, heard a petition of eighty-two members calling for an adoption of a rotary system of elders and deacons. The vote on a motion to adopt such a plan was sixty-five in favor and nine opposed. At the same meeting people were elected to fill vacancies on the building and search committees.

Three weeks later the congregation debated whether to proceed with the building of the educational unit or delay it as advised by some, although the minutes indicate construction had already begun. The committee needed to collect funds that had been pledged and solicit new pledges in a period of sixty days in order that the building might be "closed in." One member of the building committee offered the resignation of the entire committee so that a new one might be elected. Near the end of the minutes of the meeting there is a line that reads, "A number of the congregation left the meeting at this point, but the moderator declared 'we still had a quorum.'" It was after this that the resignation of the building committee was accepted and a new committee of twelve was elected.⁸ A finance committee was elected composed of N.M. Baxter, Mrs. M. D. Stevenson, G. Allen Ives, E. F. Menius, Mrs. Ann Dowdy, Braxton Oliver, and Alfred Ward. A construction committee was also elected composed of J. M. Aberly, Jr. Wallace Jones, R. T. Willis, Mrs. W. L. Hand, and John Jennette. Finally, after two meetings of the congregation in October, the construction of the building was continued.

Before the new minister was called to serve First Church, some work was done on the manse. The deacons had installed an oil furnace to replace the coal furnace in the basement. A half-bath was constructed between the kitchen and dining room. Many of the rooms were wallpapered and painted. Miss Jane Stewart, a local decorator, advised on the colors and wallpaper. The church spent about \$2,800 on the project.

In May of 1950 the session approved a motion by one of its members that the Men's Bible Class be asked to sponsor the organization called Men of the Church. Evidently the meetings

held during 1945-1950—at which time outside speakers were invited to give the program—had not been held on any regular basis and were not sponsored by any formal organization. In 1951 there was presumably a Men of the Church organization, but it never met.

The Reverend William J. Boyd came to be pastor of the Neuse Forest Church late in the summer of 1950 and was installed November 19. Through the approval and help of Rev. J. W. Hassell, superintendent of home missions of Albemarle Presbytery, a plan was negotiated with the Neuse Forest Church whereby Mr. Boyd would lead the morning worship service at First Presbyterian and the evening service in the Neuse Forest Church. For Boyd's services First Church would give Neuse Forest \$100 per month which would be applied to the cost of a manse for the Neuse Forest congregation. His \$3,000 salary would be paid by Neuse Forest. This plan was followed until June, 1951.⁹

NOTES

¹Session Minutes, IV, 32.

²Session Minutes, IV, 24.

³Session Minutes, IV, 137.

⁴Session Minutes, IV, 67.

⁵Charles S. Hollister, Jr., "History of West New Bern Presbyterian Church" (unpublished manuscript, n.d.).

⁶Minutes of the Session, IV, 74, 77.

⁷Minutes of the Session, IV, 116.

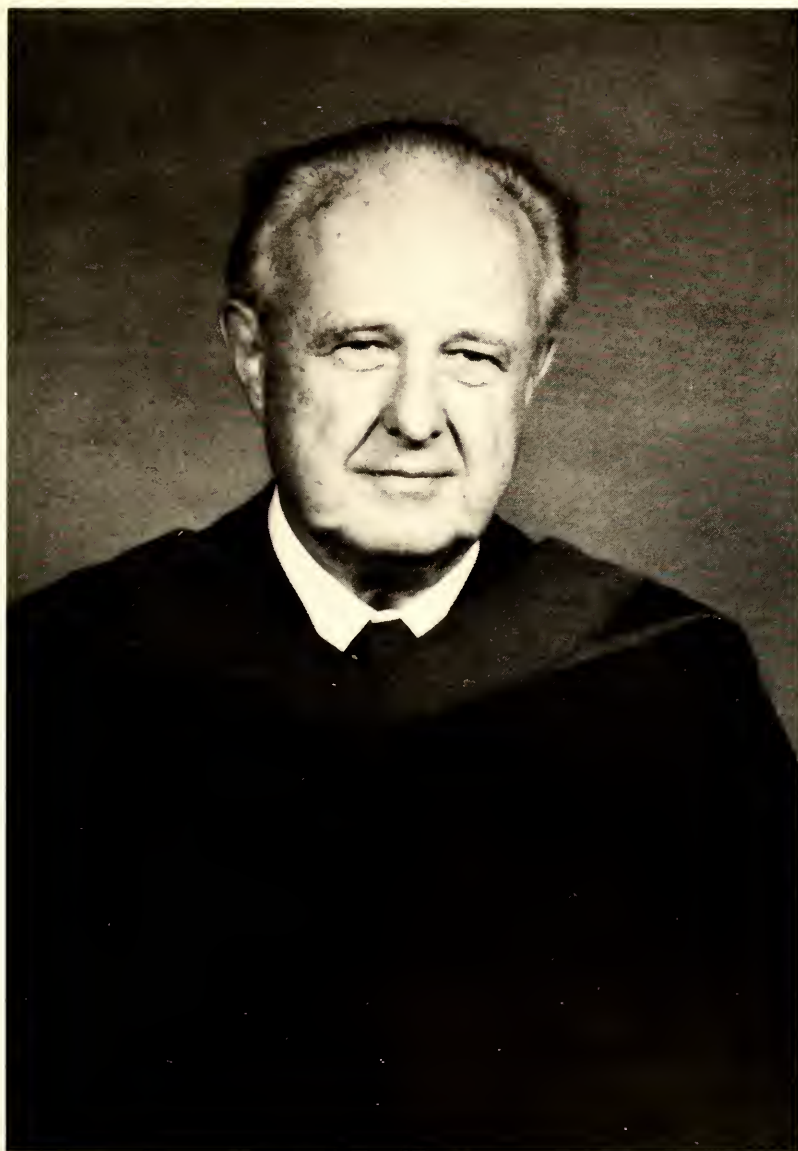
⁸Minutes of the Session, V.

⁹Minutes of the Session, V, 50.

G. The Reverend John Murphy Smith (1951-1979)

On May 6, 1951, the congregation called John Murphy Smith, to be the minister at a salary of \$4,000, plus the annuity premium of 7½ percent, the use of the manse, \$400 travel allowance, and fuel allowance of \$100. Smith accepted the call and moved to New Bern on June 1 and led his first worship service in the church on June 5. Having left the Faison, Calypso, and Stanford churches, he found quite a change in the number of session, diaconate, and youth meetings he had had to attend in the three-church field with a total membership of 350.

Born in Linden, North Carolina, to John Loren and Mary Murphy



The Reverend John Murphy Smith (1951-1979). *Photograph from church archives; photographer unidentified.*

Shaw Smith, John Murphy Smith grew up on a farm near Parkton, North Carolina. In 1935 he graduated from Davidson College with an A.B. degree and a second lieutenant's commission in the United States Army Reserve. In 1938 he received a B.D. degree from Union



Pictured in 1962 is Rev. John M. Smith with his family. The Smiths' younger son, James Shaw, stands in front. Behind him, left to right, are Margaret W. Smith, the Reverend J. M. Smith, Margaret Annette, and John Murphy, Jr. *Photograph from church archives; photographer unidentified.*

Theological Seminary in Richmond. The B.D. degree was later changed to a master's and in 1951 he was awarded the master of theology degree. During his second year in the Seminary he served the Fairmont Church in Richmond and in his last year served the Crozet, Virginia, Church. In 1938 he married Margaret Williford of Lumber Bridge, North Carolina, a graduate of Flora MacDonald College with a B.S. degree, who taught school for a year before her marriage and three years in New Bern High School, 1965-1968. To the couple were born three children: Margaret Annette, now the wife of Presbyterian minister O. Benjamin Sparks; John Murphy, Jr., deceased (explanation later); and James Shaw, voice teacher in Peace College, married to Mary George Davis. Smith's first pastorate was in Richmond, Virginia, for three years, in the Fulton and Montrose Presbyterian churches. Then he was called to active duty with the United States Army in June, 1941, as chaplain. During World War II he served for thirty-eight months in the South Pacific

and European theaters and after the war was discharged in October, 1945, with the rank of lieutenant colonel. Following the war the family moved to Faison, North Carolina, to serve the three-church field. In June of 1951 they moved to New Bern, North Carolina, to First Presbyterian Church, from which he retired after twenty-eight years. After retirement he served as interim minister of the Presbyterian church in Ahoskie for three months; the First Presbyterian of Rocky Mount for ten months; the West New Bern church for ten months; the Faison Presbyterian for four months; the Croatan Presbyterian for six months; and as visitor in New Bern First Presbyterian for nine months. By action of the session on December 18, 1979, he was made pastor emeritus of First Presbyterian.

As a member of Albemarle Presbytery he served at least one term on all of its committees, and as its moderator twice. He has been active in committee work on the synod level and served as synod's moderator 1981-1982. In civic affairs, he has been involved in the alcoholism programs on the local and state levels, the mental health programs on the local and state levels, the local United Way program, local Boy Scout committee, first biracial committee work, Civitan Club (Civitan Citizen of the Year 1968), symphony concert program, community concert program, and public health program (hospice). As of this date (1988) the Smiths make their home in New Bern.

The presbytery examined Smith at its midsummer meeting and appointed a commission to install him on September 9. The committee was composed of the Reverend Messrs. James McChesney, W. J. Boyd, and Thomas Hamilton, and Ruling Elders Charles Hollister, Jr. and Fuller Saulter. As the new minister, Mr. Smith moderated his first session meeting in the New Bern church on June 25, at which time the session approved of the broadcast of the Sunday morning service over WHIT radio during the month of July and accepted with enthusiasm an offer by Mrs. Raymond Pollock to equip one of the rooms in the new Educational Building in memory of her father, Claudius Foy, who had been an elder in the church for many years.

Through the 1950s the local radio station WHIT — and near the end of the decade, radio station WRNB — broadcast the eleven o'clock worship services of several churches in New Bern on a rotation basis, each church for a month at the time at intervals of about every eight months. The radio stations also asked the ministers of the churches to lead a fifteen-minute devotional each weekday morning as the stations' services to the community. Most ministers read a scriptural passage and delivered a short sermon. Only a few religious musical records were available in the station

and rarely could a hymn be found on one of them that was suitable to the pastor's message. Because some of the ministers were lax in fulfilling their assignments and because of the growing practice of most radio stations of presenting a daily five-minute program, the station management discontinued the weekday services and soon sold the eleven o'clock hour on their stations to two local churches on an annual basis.

Every new minister likes to offer new programs or revitalize some of the old. When Rev. J. Murphy Smith came to the church in 1951 he thought there might be enough members who wanted an evening service to justify reconsideration by the session. He was discouraged when he asked during a Sunday morning service for a show of hands of those who wanted an evening service and only five raised their hands. The session never considered it. One deacon said several times that he thought "the doors of the church should be open on Sunday evenings," meaning that the church have worship services at that time. When asked if he would attend such services, he replied, "No, but I think we should have the doors open."

One of Smith's first interests was the Bishop property. Mrs. E. K. Bishop was a member of First Presbyterian for years, while her husband was a member of Christ Episcopal Church. Mr. Bishop's will provided that a home on 611 Middle Street be turned into a home for elderly ladies of good character and little income, and that the profits from his estate, administered by the Branch Banking and Trust Company, be used to maintain the home. The will further provided that the minister and four lay people of Christ Episcopal Church, and the minister and three lay people of First Presbyterian, should be the trustees. The vestry of the Episcopal and the session of the Presbyterian churches would have to approve any sale of the property of the estate.

After many meetings of the board of trustees in 1952-1954 and inspections by fire marshals, it was determined that the house at 611 Middle Street could not be used for the home. Consequently, the house was torn down and the first part of the building at that address, known as Bishop Memorial Home, was soon built in its place. Mrs. Gibbs, Mrs. Frank Almon, Mrs. Frances Francis, Mrs. William Bell, Harold Maxwell, H. B. Smith, and Ted Bailey are some of the members of First Church who have served on the board of trustees. The home has never lacked for money because the profit from the rent of some fifty-odd homes of the Bishop estate brings in an annual income of about \$10,000.

In 1951 the new Educational Building was under construction. The roof had been put on and the subflooring installed. In August the congregation authorized the borrowing of \$15,000 or \$10,000

if Mrs. Maude Latham's gift of \$5,000 left to the church in her will should come before it was needed — which did not happen. (Mrs. Latham, who gave the \$100,000 foundation money for the restoration of Tryon Palace, had been a member of the New Bern Presbyterian Church before moving to Greensboro several years ago.) It was at this meeting that Jack M. Aberly, Jr., deacon, builder, and owner of City Lumber Company, was commended highly for the good job he had done in constructing the building. In November of 1952 the congregation, in a called meeting, officially accepted the building from the building committee. On the first Sunday in December the Sunday school used it for the first time. It was a great day for the school.

Early that year Rev. William J. Boyd left the pastorate of the Neuse Forest church, and in April two of the elders asked the session of First Presbyterian to permit the pastor to conduct the Sunday evening services in the Neuse Forest church until they could secure another minister. The request was granted, and he served the Neuse Forest congregation for a year in that capacity. About nine years later the pulpit of that church became vacant again, and for another year Smith held the Sunday evening services until a minister was secured. Some time later Charles Moore, pastor of the west New Bern church, and Smith alternated in conducting the evening service while the church looked for another pastor.

A study of the condition of the Fellowship Hall and its needs was begun in the spring of 1952. Three years later the study had been completed, and the property committee of the diaconate, plus three ladies from the Women of the Church, went before the congregation with their proposal. The plan was to refinish the floors, install a central oil heating system — the building had been heated with a floor furnace located in the large room — close in the open court between the kitchen and the remainder of the building, install a new ceiling in the big room, and paint and wallpaper. At that time, to get to the kitchen from any other part of the building, one had to walk on a boardwalk through an open court. In the renovation, a floor and roof were installed in the court to make it into a room.

The congregation approved the plans and a method of financing the project. The estimated cost was \$5,000. The church still owed a small amount on the newly constructed Educational Building. The plan adopted was that the church pay off the loan on the other building and then borrow \$10,000 from the same source — that is, refinance the loan already in existence. The work was begun and completed in record time. Members of the Women of the Church made beautiful, long, dark red drapes for the windows that were used for twenty years. The oil furnace installed at that time is still in use in 1988.

Leadership training schools were popular in the 1950s and for five or six years were well attended by the Sunday school leaders and teachers of the three Presbyterian churches in the city. The pastor was granted permission to be absent from First Church a week in October, 1952, to teach in a school in Sanford, North Carolina, in which twelve Sunday schools participated. In such schools courses taught included use of church literature, methods of teaching different age groups, the place of music in the Sunday school, administration, and the "nature" of the primary, intermediate, and adolescent people.

After three or four years of such schools in which all three churches participated, the attendance began to decrease. In the beginning there was a session each night for five nights. Then it was reduced to three nights. Dr. W. T. Thompson, retired professor of pastoral care and Christian education at Union Theological Seminary in Richmond, Virginia, spent one week in New Bern ca. 1956 teaching in the school. When the people lost interest in the three-night school, the staff tried bringing in presbytery's director of Christian education to work with teachers by departments. Gradually the movement of leadership training schools died throughout the denomination.

Many of New Bern's white children attended the public school in buildings facing Hancock Street and located between Johnson and New streets; the black children had separate schools. There was an elementary school in the Riverside area and another in the area known as Ghent. The high school was located on Hancock Street. In the spring of 1953 Mr. Harry MacDonald, superintendent of New Bern city schools, approached the session of First Presbyterian with a request for use of some of the rooms of the Educational Building, because of the lack of space in the school building across the street. For the next two school years, three or four classes met daily on the second floor of the building. The school system paid a modest rent for the use and provided for its janitorial services. A refrigerated water fountain was given and installed by the school; the fountain is still in use. The present high school building was completed in 1955, so the church was no longer needed by the school.

Ca. 1958 a private elementary school was begun in New Bern and grew into a school called Trent Academy; the school, eventually located at River Bend, accomodated grades one through twelve. Before it was moved to River Bend, the school was located in a house on Front Street, a street now called Tryon Palace Drive. One day the house burned, and First Presbyterian permitted the school to meet in the Educational Building for the remainder of the school year.

In early November, 1954, Rev. M. C. MacQueen, pastor of Graves Memorial Church in Clinton, North Carolina, began a series of spiritual enrichment worship services in the church one Sunday evening and concluded with a service on Friday evening. MacQueen, a diabetic but an avid golfer, was dedicated to the Lord and the church and a believer in pastoral visitation. He and Pastor Smith visited people in the congregation, as well as some who were not members of the church, during the afternoons and after the evening services. MacQueen had a dynamic, compassionate, humorous spirit that appealed to the congregation, especially to the men.

As a result of MacQueen's work, a new spirit was born in the church. Prior to that time it seemed to the pastor that everyone was apathetic about the church. One Sunday evening after the series of services ended on Friday, the session of the church met without the knowledge of the pastor. Later in the evening the pastor was called by one of the elders and told about the meeting they had held. Elder Wallace Jones told him that the session had decided they needed to get behind the program of the church and provide more help and better cooperation with the minister. He said the session had decided to do four things: secure a part-time secretary; try to secure a director of Christian education; get behind the Men of the Church, an organization that had not met for three years; and do some visiting in the congregation. First Presbyterian has been a different church ever since.

Two months later a physician friend from Wilmington, North Carolina, an elder in the Winter Park Church, went to see Mr. Smith and asked him to consider a call to be the pastor of Winter Park. Smith knew the church and felt that it had a good potential for growth and service to that community. Smith told his friend that before Mr. MacQueen had preached in the church, he had told Mrs. Smith that if nothing happened in the church during Mr. MacQueen's visit, he would begin looking for another church. But what Smith had hoped and prayed for happened in a way beyond his expectations, and he felt he could not leave it at that time. Therefore he declined to consider the move further.

The session followed through on its promises. By July the church had employed Miss Elizabeth McIntosh, a native of Fayetteville, North Carolina, who had graduated the month before from Flora MacDonald College in Red Springs, North Carolina, having majored in Christian education. She was given a salary of \$2,400 per year. She worked hard and was well liked by the congregation. Unfortunately for the church, she left at the end of two years to attend the Presbyterian School of Christian Education in Richmond to begin

work on a master's degree. Afterwards she worked in a church for awhile and then retired. She later made her home in Fayetteville.

The first church secretary was Mrs. William (Anne) Gause, a member of the congregation and leader of a very active Girl Scout troop sponsored by the church. Pastor Smith said, "It was the first time in my ministry that a church I was serving had a secretary. Always before I had done (very poorly) the typing, cut the stencils for the Sunday church bulletin and newsletters, and run them off on the mimeograph machine."

The Men of the Church became an active organization in which fellowship at the meeting became the primary function. This organization still functions in 1988 although such organizations in most Presbyterian churches in the Synod of North Carolina long ago failed.

About 1960 the men of the three Presbyterian churches in town experimented with a joint meeting at one of the three churches each quarter. A speaker from out of town was invited, a good meal was served, and Christian fellowship was enjoyed. There must have been six or seven such meetings held. The first two were well attended, and everyone seemed to be enthusiastic about the meeting. Unfortunately, those responsible for the programs became careless and neglectful after the first two meetings, and the men of all three churches lost interest and stopped attending. Efforts have been made twice since to try to get together again but without success.

First Presbyterian shared in the building and operation of Albemarle Presbytery's camp on Bogue Sound. The pastor was a member of the presbytery's committee which selected and bought the site and for more than six years was chairman of the committee responsible for construction of buildings, maintenance, and operation of the camp. He also directed several youth camps of a week's duration. In 1953 the presbytery paid \$40,000 for the twenty-five acres of land, on which there was a nine-room house and a two-car garage. Each church in the presbytery was assigned a quota based on membership to pay for the camp. New Bern's First Presbyterian quota was \$1,490. It has also contributed its share of men and women as committee members and leaders in camping programs. Its present pastor, Richard Boyd, has done a wonderful job in expanding the camp facilities and working to provide a stimulating camp program.

It was during the January, 1955, meeting of Albemarle Presbytery in Washington, North Carolina, that the matter of reunion of the Presbyterian Church in the United States with the Presbyterian Church in the United States of America, was debated and the vote taken, in favor by a very small margin. The session on January 6 elected

Braxton Oliver (principal) and Joe Slater (alternate) delegates to that meeting of presbytery. Although the elders understood that the delegate could not be instructed by the session as to how he should vote, upon motion a vote was taken as to their stand on the issue. Six voted in favor of a reunion, four voted against, and one abstained. The presbytery debated the matter most of the day on January 18 and adjourned to return the next day. During the night there was a big snow which resulted in a smaller attendance the next day and the absence of both delegates. No one knows how either one of them would have voted. It is significant that Mrs. Charles S. Hollister, at the time almost eighty years old, was in favor of reunion, while her adult children were opposed.

In the same month Howard J. Carpenter resigned to the session as treasurer of the church after having served thirty-seven years. For many years he had served the church as deacon before being elected an elder. He served well as treasurer, occasionally talking to individual members on a one-to-one basis when the church needed funds or when one was behind in his or her pledge. He was a quiet man who worked for New Bern Building and Supply Company as a bookkeeper for many years. The church gave him a gold watch upon his retirement. On one of his trips to the hospital not long before his death, Mr. Carpenter lost this treasured watch.

Three months later Charles L. Ives died at the age of ninety-four. He served the church as chairman of the board of deacons for many years before the rotary system of officers was adopted. A successful business man, Mr. Ives was president of an oil and fertilizer company, a lumber company, a national cotton seed crusher company, the chamber of commerce, the New Bern Rotary Club, and secretary and treasurer of the Atlantic and North Carolina Railroad.

The year 1955 was also when the Synod of North Carolina began its efforts to located Saint Andrews Presbyterian College. A study had been made through a Ford grant of \$50,000 relative to the colleges that the synod was trying to support. One recommendation of the study committee was that Flora MacDonald College in Red Springs and Peace Junior College in Raleigh (girls' schools), and Presbyterian Junior College in Maxton (a boys' school) be merged into one and located in eastern North Carolina. Seventeen cities began competing for the school to be located in or near them.

In July, 1955, Raymond Henderson, Jr., president of the Men of the Church of First Presbyterian sought the approval of the session to work with the other Presbyterian churches in the community and the New Bern Chamber of Commerce in trying to get the proposed college located in New Bern. Some of the men solicited pledges of support from church members and business men. The

minister put in many hours on the project. Although the site committee had declared the school could not be bought, it encouraged the competing cities to declare what they had to offer in the way of sites, transportation lines and means, and "seed money." New Bern offered more than any of the other cities except Laurinburg, where the school is now located. One million dollars in firm pledges and two sites were offered synod's committee for location of the school in New Bern. When the committee made its first selection of five cities from which one was to be selected and New Bern was not one of them, many in New Bern were disappointed and angry and withdrew their support from the school. When Rocky Mount, one of the five selected at the first "drawing," was eliminated, most Presbyterians in that city gave their promised support of St. Andrews to Wesleyan College, built by the Methodist church two years later just north of that city. It was late in 1956 that Laurinburg, North Carolina, was finally selected as the location for the college.

That same year the choir and session began talking about securing a new pipe organ. Pastor Smith, at the suggestion of the session, contacted four organ companies to get suggestions as to size and cost. The organ in use at the time was approximately seventy-five years old, and, according to a consultant, it was not a good organ when it was built; organ-building in this country at the time the church organ was built was at its lowest point of efficiency. The instrument was located in the center of the back of the balcony and covered the two windows on that wall. C.E. White of Greensboro, North Carolina, who frequently tuned and repaired the organ, said he could not get parts with which to repair it.

The session, after considering offers from organ companies, invited Dr. James Sydnor, professor of music at the School of Christian Education in Richmond, who had built two or three organs and had written an authoritative book on church organs, to come and evaluate the church organ and give his advice on what to do. His advice was to purchase a new organ of a size that he recommended for the sanctuary and at a price he thought would be necessary to get the kind of instrument suitable for the church.

The church began to secure pledges, with the hope of raising the full amount necessary, \$34,000. After everyone had been given the opportunity to pledge, only a little less than half of what was needed had been raised, and the church was unwilling to go into debt to secure the organ. Some felt that the old organ could be repaired.

At this point, Mr. White, the repairman, offered to sell to the church a pipe organ that had been salvaged from a fire in the First Presbyterian Church of Rockingham, North Carolina. It had

escaped the fire but had been sold to him when that church rebuilt and installed a new organ. Instead of locating the organ in the center at the back of the balcony, as Dr. Sydnor had recommended, Mr. White advised locating the pipes in sound chambers which had to be constructed, one in each corner at the back of the balcony, thus covering a window on each side. The music committee of seven people, after some discussion, accepted his idea and voted to recommend to the congregation the purchase of the organ at an approximate cost of \$8,500.

The instrument was a Pilcher organ which at the time of installation was thirty-five years old. The company which had built it had merged with another and was no longer building that particular make. Mr. White installed a new console and the instrument was completely releathered. While the instrument had a good tone, it was somewhat lacking in volume for good congregational singing.

In late 1956 a new carpet was installed in the sanctuary at a cost of \$4,200. After an effort was made to collect what they could from the church membership, the congregation authorized the committee of the diaconate responsible for the project to borrow enough money from the New Bern Building and Loan Association to complete it. No one knows when the old carpet was installed, but it still bore the marks of the pulpit platform in use prior to the restoration of the original pulpit. When discussions of a new carpet were begun, a few people wanted to refinish the floors, leaving them uncovered under the pews with runners down the aisles. The majority were adamant in insisting that all the floor be covered and that the color be red.

The hymnal in use at this time was *The Hymnal*, published in 1935 by authority of the General Assembly of the Presbyterian Church in the United States of America. A green-backed, thinner book published by the John Knox Press in Richmond was used in the Sunday school. A committee composed of church musicians was appointed to study *The Hymnbook*, published jointly by the Presbyterian Church, United States, the Presbyterian Church, United States of America, and the Reformed Church in America. They were to compare it with *The Hymnal* and make a recommendation to the church. Following the recommendation of the committee the session ordered 250 copies of the new book, *The Hymnbook*, which are still in use in 1988.

Following the Supreme Court decision regarding integration of the public schools in 1954, the question of seating black people in white churches during worship services began to arise by 1957. First Presbyterian did not take any official position on the matter in the session members' discussion in August of that year; but

according to its minutes there was a "general consent of opinion," that if any black people came for a worship service, they were to be ushered in through the front door, up the stairs, and seated in the balcony. If they should come to the back door (through which the congregation enters), they would be ushered to the front pews downstairs and seated. Seldom were the two front pews used. The feeling was that they did not want to make an issue of the matter. The ushers never had to be concerned about the seating policy.

By 1963 the seating of black people in the white churches had become an issue. Small groups of black people who sought entrance at three white churches in New Bern were refused admission. None of them had come to First Presbyterian. At that time there was an organization in New Bern called United Church Women that met semiannually and on special days to worship and study. This organization had met twice in First Presbyterian Church, one evening in the sanctuary and one morning in the Fellowship Hall, for the celebration of the World Day of Prayer. In both of these services the black people equaled the number of white. Consequently, the blacks knew they would be seated if they came to the Sunday morning eleven o'clock service. Incidentally the United Church Women disbanded after the second service mentioned.

In June the session again discussed the matter of seating black people for worship. One elder said, "If some black people should come to test us, to see whether or not we would seat them, I would not like it, and I might ask them to leave if I knew that was their motive. If they should come for the purpose of worshipping I would be glad for them to sit by me. Since I will not know their motive in coming, I think we ought to give them the benefit of the doubt, and seat them downstairs." A motion was made and passed that if any came, they would be given choice seats with no thought of segregating them. Individuals and couples have worshipped in First Presbyterian, but no group has ever come in an effort to test our policy.

An incident in the early 1970s illustrates the spirit of the congregation on this issue. A black couple with two children, accompanied by a white couple, came to the church shortly before an eleven o'clock service. They were seated in approximately the fourth pew from the front in the center section, and each was given a bulletin. As soon as they had read the bulletin, the white lady left her seat, went to the back, talked with an usher, and went back to her seat. Then all of the party left the church. Many in the congregation, particularly the elderly, were very disturbed when the group left the sanctuary, thinking that the ushers had asked the black people to leave. What had really happened was that this party

thought that a Dr. Barnhill was preaching in our church, and they had come to hear him. The usher had seen an announcement in the local newspaper that he was to preach in the Ebenezer Church, so the party left to go to that church.

It was about this time that the choir of St. Andrews Presbyterian College came to town one Saturday evening to spend the night and sing in the service Sunday. There were two black boys in the group. When some church members saw the boys at the dinner served by the ladies to the choir on Saturday evening, they asked the minister if they could take the black students to their respective homes for the night.

In the 1950s visitation evangelism was popular in many churches. In the early part of the decade some workshops were held here and there for training in visitation. The plan was that lay people would gather at the church on an agreed evening, be paired in couples, and go out to call on inactive church members, new people in the community, and people known to be unchurched. Each couple would be given a list of names of people whom they were to visit and talk to about faith and church membership. After the visits all the couples were to meet back at the church and turn in a written report of what had happened. For the first three or so years the program was effective, but it became increasingly difficult to get people to visit. This church experienced a minor success in the program. Other plans of visitation have been used rather effectively, as indicated by the growth of the church membership over the years.

In October of 1957 Dr. W. T. Thompson, professor of pastoral theology at Union Theological Seminary in Richmond, came to preach in a week's series of spiritual enrichment services. He began with the Sunday morning service and preached each night through Friday. "He delivered the best series of sermons I have ever heard on the 'Meaning of the Christian Life,'" according to Mr. J. Murphy Smith. Mr. Smith told of one incident which occurred that week:

One day during the time that he was with us, a conversation took place with a couple in their home where we were having lunch, that taught this minister much about how to talk with people who have strong opposing opinions. This couple had grown up in the deep South, and were strong segregationists. One of them asked Dr. Thompson — most people called him Mr. Tolly, because his middle name was Taliaferro — what his opinion was on integration. Dr. Thompson replied, "I grew up in Charleston, South Carolina. I grew up thinking like everybody else thought. I never thought much about it until the last few years. I remember the first time I ate with a black man at a restaurant in Richmond. My stomach seemed to turn over, and I was not hungry any longer. But my faith teaches me that the black man was created by God, and that I should not discriminate against him, whether I like it or not. So, I feel I have to treat him with respect." I don't know whether or not the couple ever agreed completely with Dr. Thompson, but they thought thereafter that he was the greatest preacher that had

visited this church. His way of recognizing and respecting their viewpoint that was different from his own helped them to understand and respect him.

In August of the next year, 1958, the Christian Business Men's League secured the use of the high school auditorium for a "layman's evangelistic campaign" to begin one Sunday and end the next. They asked all the churches to support the services and to permit one of their leaders to preach in each church on either of the two Sunday mornings. The session approved the request, although many of the First Presbyterian members never attended more than one service.

The sermons were delivered by laymen who had been invited from outside New Bern and some from outside the state — a different speaker each night. Mr. Smith says of the series,

This minister has never heard more criticism poured upon the churches for alleged failures, with no suggestions as to how to correct them, than was declared by most of the speakers. The Reverend Grady Wilson, associate of the Reverend Billy Graham, delivered the final sermon on Sunday afternoon, a "hell-fire and damnation" sermon if ever I heard one, with a thirty-minute invitation at the end. It is interesting that, of the half-dozen families in our church — of which we had any record — who rededicated their lives during the week, only two people were still active in the church four years later. How much was accomplished by these services the ministerial association, discussing the subject in one of its meetings, was unable to determine.

Early in 1957 the deacons began to talk about the needed repairs to the manse and whether it should be sold and another house bought or built to be the manse, considering the high cost of the upkeep on the present building. The chairman of the diaconate talked to some people he thought might be interested in buying it, who had told him they thought it was worth about \$20,000 although the chairman estimated the worth at \$50,000. In May the board of deacons asked the session to call a meeting of the congregation to consider what to do with the manse.

In the congregational meeting Dr. William Bell described the needed repairs: "repaint, repaper, replaster, repair banisters, and make general repairs"¹ A motion was made that the manse be offered for "possible" sale, with the understanding that the congregation might decide later not to sell. A substitute motion was made that estimates on the cost of repairs be obtained and brought to a later congregational meeting for consideration. In February of the next year the congregation met and voted to repair the manse at a cost of approximately \$6,000. The sale of the house was never discussed officially again, although there were individuals in the church who frequently remarked that they thought the house should be sold because of the high cost of upkeep. It had never been insulated or properly weatherstripped; and, as has been

noted earlier, 500 gallons of heating oil was sometimes burned in a single midwinter month.

As the children born during and after World War II reached high school age, the youth programs in the church began to grow. There were two groups, the Junior Highs and the Senior Highs. Both groups, with their advisers, met on Sunday evenings for a light supper, furnished by parents of the youth on a rotation basis, and a program of games and study. Once a year, for seven or eight years, the Senior Highs conducted the Sunday morning service, carefully planned with the help of the minister.

By this time Miss Catharine Latta had become director of the adult choir, replacing Major Axel Peterson, a marine who was transferred to the West Coast. She discussed with the session her desire for the organization of a children's choir and for the employment of a minister of music. The former request was granted and the idea expressed by one of the elders that the church might search for a director of Christian education who could also serve as minister of music. The children's choir has been functioning ever since. Rev. J. Murphy Smith says of these two musicians, Major Peterson and Miss Latta:

Major Peterson, who was stationed at the Cherry Point Marine Base, lived with his wife Eleanor and two children in New Bern. He served our church one term each as deacon and elder and was a member of the search committee that invited me to consider coming to this church. Soon after my arrival I learned that he had grown up in a Presbyterian church on Long Island, New York, for which I had been recommended by the theater Army chaplain of the South Pacific, three months after I had accepted the call to the Faison, North Carolina, church. (Had the recommendation come four months earlier I might have gone to Long Island.)

Miss Latta, a native of New Bern, whose father was an elder in this church, was soloist in the choir when I became pastor here. She had, and still has, a beautiful, trained, contralto voice. She studied under Sara Abernathy, who taught piano to many youth of the town, including our three children. She then went to Philadelphia and studied voice under McClarence Rhinert. She took piano for two years under Senora Maka Renard of Arlington Hall. After a debilitating illness of her mother, Catharine left her musical studies and came home to care for her. Through the years since she has taught piano and voice in private lessons to many local people. She has thrilled this congregation many times with her solos and served faithfully as choir director.

A coat of varnish had been put on the pews in the sanctuary in the early part of the 1950s, and in hot weather many of the worshipers would leave the church with varnish stains on their clothes — the church had not acquired its air-conditioning at that time. In order to alleviate the varnish problem and avoid the heat at the eleven o'clock hour, the church began experimenting with early Sunday school and church services. It first tried having the worship service at nine o'clock, followed by Sunday school. While the attendance at

worship was better than when it was held at eleven o'clock, many did not remain for the Sunday school. The next year the order of the two events was reversed, and the attendance at both was better. After air-conditioning was installed in 1964 some wanted to continue to schedule both events at the early hours, but the majority of the congregation expressed their desire to go back to the old schedule. During the summer of 1965 the air-conditioning system was used for the first time.

In October, 1958, the diaconate asked the session to call a meeting of the congregation to discuss whether or not to repair the old pews or buy new ones; the pews then in use had been placed in the building in 1895, replacing the original ones. In addition to the problem of the sticky varnish, the veneer on some pews was cracked and loose. The deacons were told that all the varnish would have to be removed before the pews could be repainted and that it would cost a minimum of \$45.00 per pew to refinish them. A new pew would cost approximately \$90.00. The deacons felt that the church should buy new ones.

A sample pew about four feet long was secured from the Southern Desk Company, and it sat in the vestibule of the church for six weeks, in order that the membership might determine whether or not that was the style and color of pew they wanted. When the congregation met on October 12, Dr. William Bell explained in detail the problem with the pews then in use and the efforts the deacons had made to find a solution to the problem. He presented the recommendation of the board of deacons that the church replace the old pews with new ones like the sample that they had before them. An amendment was offered that the color of the top of the new pew be different from that of the sample. The amendment and the motion passed by a large majority vote. Although there were no negative votes, ten or twelve members abstained.

On Thursday after the congregational meeting, a committee of six members, none of whom were present for the congregational meeting, visited the minister and requested that he call a meeting of the session for the purpose of getting the elders to call another meeting of the congregation to consider rescinding the action taken on the pews the Sunday before. They stated that they wanted to retrieve the original pews First Church had given to the Pollocksville church in 1895 when they were removed from First Church.

The session met after the Sunday morning service ten days later, at which time four ladies of the church attended and presented a request that the session call another congregational meeting to consider the matter. The elders voted six to three to call a meeting

of the congregation on November 16. During the time between this meeting and that of the congregation there was much heated discussion among the members, both pro and con, about the pews.

The congregation met after the morning worship on Sunday, November 16, as ordered by the session, and voted to reconsider its former action. The chair entertained a motion to retrieve the original pews that had been given the Pollocksville church and to refinish and install them in the church. There were two lawyers, both members of the church, one on each side of the question. At the end of one and a half hours of discussion it was evident that not all of the members had had an opportunity to say what they wished; the congregation therefore voted to adjourn the meeting, and meet again the next Sunday at the same time.

The adjourned meeting was held. The members continued to discuss the issue for one and a quarter hours before voting. By standing, the membership voted 97 to 44 to purchase the new pews. The pastor said later, in reflecting on this situation,

I was aware that through all three congregational meetings (in two of them a few were angry) everyone was restrained, courteous, and respectful in what they had to say. I rejoiced, because here was Christian faith and character at work in the face of differences that were very strong. While it took a little time for some feelings to subside, the people were relieved that the problem had been settled without leaving any scars. Three or four who were angry with me due to the fact that I did not actively promote either side became my close friends in six months.

Ten years later the Pollocksville church built a new sanctuary and installed new pews. They then offered to return to First Presbyterian Church in New Bern the original pews given to them and used through the years. Two men of the New Bern church hauled the pews and stored them in a building on Willie Row's farm, five miles north of Bridgeton, North Carolina. The session offered to lend these pews to a new church for as long as they would use them. Two men from that church were shown the pews, but they did not accept the offer. At this point in 1988 no one knows what eventually will be done with them.

The original pews were boxed — that is, they had doors at each end. They probably were built that way to hold some heat within the pew area. In the early days of the church, the parishioners probably brought hot bricks wrapped in cloth and placed them at their feet during the worship service because there was not any heat in the church. There is no record as to when the church had its first heating unit.

Around 1956 the deacons decided to have a "clean-up day." They assembled at the church on a Saturday, carted off some of the trash that had accumulated over the years, raked the lawn, and put things in order. Much had accumulated in the basement of the

sanctuary.

Dr. Joseph Patterson, chairman of the diaconate in 1956, tells what happened to those doors on “clean-up day”:

There was only one thing to do, and that was to clean it all out! So, one Saturday the members of the Board, with help, again, of the Men of the Church, did just that! We were amazed at all the stuff we found. Included in this “stuff” were some old pew doors. It was obvious that they would not fit our present pews, and that they had no practical value, and that they were taking up a lot of room, so we threw them out! Now, this was not a mindless act. Several of us, including myself, knew the story of these doors, but we still thought practicality should be the rule of the day. This proved to be an error of the first magnitude! At any rate, all of the debris was placed along side the street, quickly picked up by a trash truck, and we left, weary, but satisfied with a job well done. That evening my wife and I were out at Muggins and Al Ward’s house with our friends Mary and George Bullock and Helen Ruth and Leon Scott. Muggins and Al are good members of our church, and the Bullocks and Scotts are exemplary Methodists. By that time I had begun to have nagging doubts concerning the wisdom of throwing away those pew doors, and when telephone calls of outrage and indignation at this act started coming in from respected and historically oriented older members of our congregation it was perfectly obvious that a mistake had been made. The heat became so intense that Muggins dreamt that night that when she went to church the next day everyone asked her, “Are you an old pew or a new pew?” By then it was midnight, and raining mightily. But the menfolk thought that the time for action had arrived, so we took off for the city dump. Well, if you want to have a lot of fun just try to find something at a city dump in the dark, cold rain! The mud was ankle deep, and monstrous rats stalked us as if they were the proprietors of the establishment, as indeed they were. But after awhile, with the aid of flashlights and car lights, we found those pew doors, loaded them into the trunks of our cars, and headed home, wet, muddy, bedraggled, but triumphant! The next day the doors were washed and dried and restored to their home in the church basement, a move which also restored peace in the church. But to this day, although most folk laugh at the remembrance, some still become very indignant when the episode is discussed. I learned a long time ago to respect the feelings of those in the latter group! And the doors continue their rest in the basement beneath the sanctuary, forlorn and in disarray. This, however, is no longer a concern of the 1956 Board of Deacons.

As often is my wont, when I note, or am associated with, an affair of importance, I write a poem about it. The following effort is dedicated to the great Deacons Boards of the First Presbyterian Church of the 1950’s [sic], and to those stalwart friends who helped to retrieve the old pew doors!

THE OLD PEW DOORS

It was a day to be deplored,
A most regretful day
The day the Board of Deacons threw
The old pew doors away!

Church members all throughout the town
Were blasted by shock wave,
John Calvin, after all these years,
Grew restless in his grave.

How could they show such lack of care
In cleaning cluttered space,

And throw away the old pew doors?
They violate their faith!

The pews themselves had long since gone,
With new ones as replacement,
But, known to few, the old pew doors
Grew dusty in church basement.

Then, one bright day, the Deacon board,
In drive to make things neat,
Cleaned out the basement, threw the doors
Right out into the street!

The trashman came, and into the truck
He threw them with a thump;
In callous way, like Deacon Board,
He took them to the dump.

But conscience's pangs, and great outcry
From old, revered church faction,
Convinced the somewhat startled Board
To quickly reverse action.

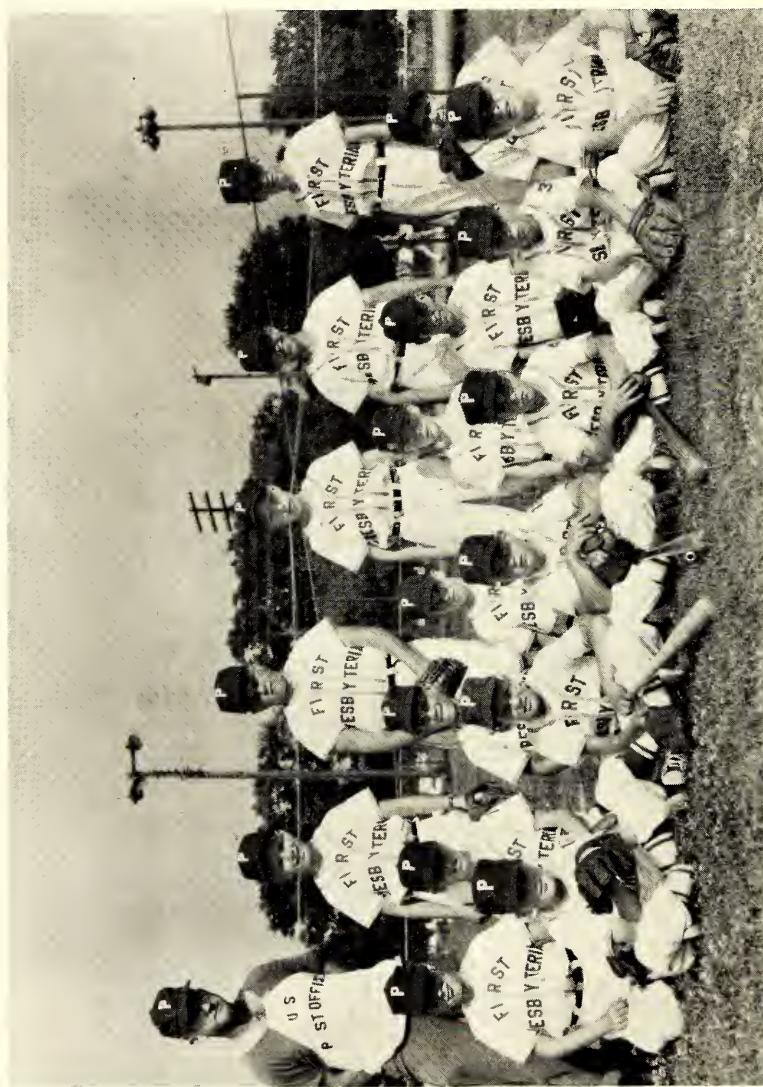
So, to the dump, in rain and mud,
In night like darkest moors,
With flashlight, and besieged by rats,
They found the old pew doors.

Some Methodists helped do this job,
And friends, but that's not all.
Resolve was reached, and given strength,
With aid of ethanol.

And now the doors sleep on through time,
Contented with their lot,
Deep in the bowels of the church,
Awaiting - who knows what?²

During these years the minister conducted "communicant classes" once each year to which were invited all, regardless of age, who wished to learn more about the doctrines and government of the Presbyterian church. Usually only the youth attended, those who were interested in making a public profession of faith. Consequently, the material for the class dealt with the meaning of faith, the sacraments, the Presbyterian form of church government, some history of the local church, and its organization.

The session never was willing to make it mandatory that adults uniting with the local church on profession of faith or by transfer of church membership attend any kind of class for preparation. However, in 1959 it adopted a plan whereby anyone coming into membership in the church would be given some information about the church covering four areas or subjects: the meaning of salvation, a history of the church, the local church organization,



The Sunday school baseball team of 1959 is pictured above. Members were: front row, left to right, Buddy West, Hank Ingram, Steve Patterson, Bill Miller, Johnny Peterson, Jimmy Kirkpatrick; second row, Mike Kruske, Billy Smith, Roy Ingram, Mickey Nemes, Steve Howerton, Clay Couch, Peter Monte; third row, William Smith (coach), Cader Howard, David Patterson, Charles Jeanette, David Chagaris, Gene Miller. *Photograph by John R. Baxter.*

and stewardship policies. An elder was assigned the task of presenting each of these subjects, which usually was done at a regular meeting of the session when one or more people were to be received into membership. Although the four subjects were covered very lightly, the plan worked fairly well for a short period of time. Thereafter, any preparation for church membership was left to the minister.

It was in the middle 1950s that some people in town got the idea of forming a boys' baseball league among several churches. It began with about eight churches to which were added enough later to form two leagues. The game was for boys nine to thirteen years of age — the thirteen-year-old was not permitted to pitch because of his size and strength, thereby reducing the danger of hurting the younger boys. The league games were played during June and July. Those permitted to play had to attend the Sunday school of their church every Sunday, unless excused by illness or providence. Each church had its own manager or team of managers. The parents of the boys for the most part were as enthusiastic about the games, sometimes more so, as the boys. This often presented problems for the manager if there were more boys out for the game than there were positions. Occasionally a manager became angry with the umpires, and unfortunately, in a very few cases, presented a poor example of sportsmanship; but the program overall was good for the boys, the parents, and the churches. The churches continue to play today. There are two groups now, one for younger ones who play "Tee ball," and one for those who play regular baseball. Girls are permitted to play on both teams.

Near the end of the decade an adult men's softball league among the churches was organized. It was for men twenty-one years of age and older. For about five years First Presbyterian participated and enjoyed it. However, in time so many of the men became involved in other evening activities, committee meetings, etc., that it became difficult to field a complete team, and consequently, the program ceased.

Mr. Samuel Peters, a native of Richmond, Virginia, and a student at Union Theological Seminary in Richmond, came to work with the church during the summer of 1960. His duties were to work with the youth, conduct the Vacation Bible School, and preach during the pastor's vacation. Today he is on the staff of First Presbyterian Church in Cape Girardeau, Missouri. At this same time the church was trying to secure a director of Christian education. The Presbyterian School of Christian Education was contacted early in the year, and three young ladies were interviewed; but none of them accepted First Presbyterian's offer of employment, for they had other offers in places more appealing to them.

In late 1959 a problem arose in the music department. Mrs. Laura Ives Bryan resigned as church organist, despite efforts by the session to get her to reconsider. She had served the church in this position for forty-six years. She is a descendant of Evans Jones,³ one of the founders of First Presbyterian in 1817; when Jones emigrated from Wales, he was a Quaker. Mrs. Bryan, who attended Peace College in Raleigh, North Carolina, and studied organ at the Boston Conservatory of Music, was a most accomplished musician and an excellent accompanist.

Mr. Charles H. Francis, a good bass singer in the choir, was appointed organist until another could be found. Mr. Francis was always willing to substitute when the regular organist had to be absent. Several times he served as interim organist until another could be secured. He preferred singing in the choir to playing the organ but was willing to serve where he was most needed.

In August of 1960 Mrs. Floyd (Marilyn) Johnson was employed as director-organist after the session had conferred with Miss Catharine Latta and Mr. Francis. Mrs. Johnson preferred to play the organ and direct the choir at the same time. In June of the next year she resigned to become the organist-director at Centenary United Methodist Church. The church had tried to raise enough money in pledges to buy a new organ, and when it failed Mrs. Johnson said she would accept the job offer at Centenary because it had a better organ. A fine church organist, Mrs. Johnson has served two other churches in New Bern. After she left, the session asked Catharine Latta and Charles Francis to become music director and organist respectively again, which positions they accepted.

The session was pleased one day in December, 1962, when one of its church members, Mr. James McKinnon, who was home for Christmas vacation from Wake Forest University, met with the elders and asked them to endorse him for the ministry. He said he felt he was being called by the Lord to be a minister and that he wanted to enter Union Theological Seminary in Richmond the next fall as a student. The session approved the request and referred him to the committee on candidates in the Presbytery.

By June Mr. McKinnon was not sure that he wanted to be a minister and had given up the plan to enter the seminary. For the next year he worked with the New Bern city schools, and served as adviser to the Youth Fellowship in the church. By Easter of 1963 he had made a decision that the ministry was indeed for him. He was examined and accepted by Albemarle Presbytery as a candidate for the ministry at its summer meeting. In late July McKinnon entered the seminary to take "Beginners' Greek" and entered with a full course-load in September. Between his second and third years he took an intern year as assistant in the First Presbyterian Church of

Fayetteville, North Carolina. After he completed work at the seminary he became pastor of the Morehead City, North Carolina, church. Five years later he became a pastor of the Albemarle Presbyterian Church in Charlotte, North Carolina, and since early 1982 he has been pastor of the First Presbyterian Church of Wilson. He married Miss Louise Cherry of Tarboro, North Carolina, by whom he has two sons. The Reverend Mr. McKinnon's mother made New Bern her home in 1954 after she moved there as a widow with her son Jim.

In the summer of 1962, Henry B. Smith, elder emeritus, died and a memorial to him was written and included in the session minutes. He had served as an elder in the First Presbyterian Church in Greenville, North Carolina, and two years in the Howard Memorial Presbyterian Church in Tarboro before coming to New Bern in 1915 to be the superintendent of the New Bern city schools. He was soon elected an elder in First Presbyterian Church, became the teacher of the Men's Bible Class, and was a leader in building and organizing the Neuse Forest church. At the time of his death Mr. Smith was living in the Presbyterian Home in High Point.

When J. Murphy Smith came to New Bern in 1951, he learned that the New Bern Ministerial Association traditionally sponsored each year on Thanksgiving Day a worship service at 10:00 A.M. in the Centenary Methodist Church. The service was well planned and people from all the white churches filled the sanctuary. The choir of the high school and sometimes instrumentalists from the band helped with the music.

In the latter part of the 1950s, when the matter of integration began to be a problem for the community, attendance at the Thanksgiving service decreased rapidly until the service was discontinued. The last year before it was discontinued, the ministerial association decided that the service should be held in one of the churches of the black community. At that time there were about four black ministers who were members of the ministerial association, but the number decreased until the last one, the Reverend H. H. White, pastor of the Ebenezer Presbyterian Church, died about 1974.

In 1962, two years after the ecumenical service had been discontinued, First Presbyterian began having its own Thanksgiving service. It experimented with holding the service on either Wednesday evening or Thursday morning. Some of the services were held with good attendance in the Fellowship Hall on Thanksgiving morning. About six years later First Presbyterian joined with Centenary Methodist in alternating the service between the two churches on Wednesday evenings before Thanksgiving Day. By the end of the 1970s this plan was discontinued. In 1984 people were encouraged

to attend some of the Baptist churches, which promised to make their Wednesday evening services in the nature of Thanksgiving, or the service in Christ Episcopal Church on Thursday morning.

Somewhat similar experiences evolved concerning the Easter sunrise service, which was begun in the late 1950s. The service was held at Union Point in the city and was well attended. For the first four years instrumentalists from the Salvation Army band or the high school band led the music, but it became increasingly difficult for them to participate at that early hour. The union service was soon discontinued and some of the churches, such as First Presbyterian, began to hold their own services on the church lawns or inside the sanctuaries in inclement weather. All those in attendance at First Presbyterian were invited to a breakfast of eggs, bacon, and toast in the Fellowship Hall following the service. This plan has since been abandoned, and First Presbyterian has again joined a few other churches in a union service.

Throughout the 1970s First Presbyterian Church joined in a Good Friday worship service in Christ Episcopal Church for three hours, beginning at twelve o'clock noon, sponsored by the ministerial association; but in recent years Presbyterian has had its own service in the sanctuary.

The year 1962 was when many of the churches switched from the Uniform Lesson Series to the new Covenant Life curriculum in the church school. The pastor of First Presbyterian described the new curriculum to those attending the covered-dish supper and prayer service on successive Wednesday evenings. He also instructed in two workshops that the presbytery held on the subject. The literature was good, although a few adults thought some of the books were too radical and difficult to teach. Several of the books were written in a style that made interpretation difficult. In less than ten years, some sought a change in literature.

During the winter of 1963-1964 the diaconate was studying the need for repairs on all the church buildings. In April there was an important joint meeting of elders and deacons to discuss some proposals by the deacons. Deacon William Sherratt, presented the finding of a Mr. Finner, a consulting engineer, pertaining to the rewiring of the church sanctuary and installation of a new heating and air-conditioning system. Another deacon, Stanley Humienny, presented a proposal to drain and pave the parking lot behind the Fellowship Hall. M. B. Pope, deacon, spoke of the needed repairs in the sanctuary, Educational Building, and manse. Clarence Beasley, deacon, itemized the estimated cost of all repairs as follows:

Heating and air conditioning	\$13,000.00
Sanctuary rewiring (\$3,000.00 for fixtures)	9,000.00

Engineering fee	1,870.00
Manse repairs	1,500.00
Educational building repairs	2,164.00
Fellowship Hall repainting	1,000.00
Sanctuary porch and walks	1,500.00
Parking lot	3,500.00
<hr/>	
Total	\$33,534.00

At the time \$3,443.33 was still owed on the construction of the Educational Building. The two boards agreed to negotiate a new loan in the amount of \$38,000 for fifteen years at 5¾ percent interest. The session ordered a congregational meeting to be held on May 10 to consider the proposal. When the matter reached the congregation, the proposal was adopted without much discussion. The work was begun soon after and completed early in the summer of 1965.

In the summer of 1964, John Murphy Smith, Jr., son of the pastor and Mrs. Smith, had just finished New Bern High School, had been accepted as a student at Southwestern College in Memphis, Tennessee, and had gone to Galax, Virginia, for the summer to sell books with a friend. In late July near Marion, Virginia, he was killed in a freak automobile accident. His car skidded into a wooden bridge abutment and young Smith was taken to a hospital in Roanoke, Virginia, where he died the next morning. The church membership and community poured out their sympathy to the family, paying for many of the expenses that were incurred, furnishing some needed transportation, and supplying food.

The week after the funeral the church invited Smith's classmate of college and seminary days, the Reverend Ben L. Rose, to speak to the congregation about Johnny's death. He came and preached on the providence of God; the message was taped and given to the family. The Reverend Mr. Smith said:

I am confident that no family ever received more expressions of love from any church membership and community friends than we experienced during that time.

I am convinced that, had he lived, Johnny would be a minister today, for he was seriously considering it, after having talked about it most of his life. He often stood at the door of the church with me when I spoke to the worshippers as they left the sanctuary. He had been a leader in high school: president of the student body his senior year, a member of the band, etc. He was also president of the Youth of the Presbytery. Some of his high school classmates collected funds with which to start a scholarship in his name and came to the church session to ask if it would administer the fund for them, since the school was not permitted to do so. The session agreed, and the young people who came put together the basis on which

they wanted the scholarship to be awarded. It would be given to a student of the senior class upon graduation on the basis of character and leadership. The school would submit to the session about six names of students, with a résumé of accomplishments and activities in which they had participated during the high school years, and from that list the session would select the student to receive the award.

The students gave most of the funds in the account. Some members of the congregation gave some over the next three or four years. About \$2,000 was given, put in a savings account, and the interest earned is given each year, usually in the form of a one hundred-dollar check.

The two chairs on the floor level, one at each end of the communion table, were given to the church in 1966 in memory of John. Later, two chairs that had been sitting in the belfry for years were restored and refinished by his parents in his memory. It is believed that these chairs were the ones that were used in the pulpit when the original pulpit was removed and the new one built in 1866.

The repairs on the manse had been planned for the month of August while the pastor and family were on vacation (Smith had been on his way to Fort Benning, Georgia, for two weeks active duty training as a reserve chaplain, as a part of his vacation, when the accident occurred.) During the time the repairs were being accomplished — new ceilings put over the old cracked ones, walls repapered, and woodwork painted downstairs — the Smiths stayed in a home at Arapahoe that belonged to Dr. and Mrs. Simmons Patterson. They drove in to New Bern each day to supervise the repairs executed by Lloyd Harrell, New Bern's best painter and wallpaper hanger at that time.

In the renovation program the sanctuary was rewired. The oil furnace in the Educational Building installed in 1951 when the building was constructed was replaced with a larger one. The water which it heats is piped underground to the basement of the sanctuary, where it passes through some coils over which the air from the sanctuary is circulated and heated. This system replaced two coal furnaces in the basement that had been in use for several years. A central air-conditioning system was also installed in the sanctuary, with three Carrier compressors in the basement, through which water from a cooling tower behind the Educational Building flows when in operation. It was first used during the summer of 1965.

The consulting engineer's company drew some designs of lights that might be used in the sanctuary, but no one thought they were appropriate. For two years the minister and others looked for some type of light they thought was suitable. Mr. Tyndal of the Tyndal Electric Company of Charlotte, North Carolina, came to New Bern on invitation of the committee to see and advise. After studying the architectural style of the building, he designed a beautiful brass chandelier to hang from the center of the ceiling and sconces to go on the walls. The chandelier has thirty-six lights divided into three

banks, all controlled by switches on the front and back walls, with a rheostat in the pulpit. There are three sconces on each of the two side walls and three at the back.

At the time of installation a question arose about moving the plaques nearest to the front entrance on each of the two side walls to blank places on the front wall, one on each side of the pulpit, and replacing them with sconces; but too many objected to the move. The changes were not made.

Since no thought was given to the lighting of the pulpit at the time of the installation of the new lights, the deacons later considered some method to provide more light in that area but never found any solution. Before he became physically disabled, Caleb Bradham spent two years writing churches in the northeast, inquiring of them as to how they lighted their pulpits. It was discovered that some of the churches of about the same age as this one had the same problem and had not found a solution. Desk lamps have been tried on the pulpit but have been found to be very impractical. One possibility suggested by Mr. Smith was to install a recessed floodlight in the ceiling, a little in front of the pulpit. However, such a radical change in the lighting might not be acceptable.

Most probably the original lights in the church were oil lamps fastened to the walls between the windows. Sometime—very likely after the Civil War—gas lights were used. One old picture of the church shows a part of the sanctuary which has a gas light fastened to the rail around the balcony. For a long time some of the old gas fixtures were stored in a closet in the building. The gas lighting system was installed in 1869 and removed in 1923. About this time the church installed a chandelier which had twenty-four lights all in one bank, and each on the end of a four-foot curved rod, with a small glass shade over each. In the center and at the bottom was a globe with a light inside. It was fastened to the ceiling by a long one-inch pipe with a three-pronged crow's foot on the end of it. This was fastened with screws to a four-by-four-inch piece of heart pine in the attic.

Once when the interior of the church was being painted, the contractor told the minister that the chandelier was loose. The pastor climbed the scaffold to the ceiling with the painter and discovered that only one screw was holding it. One screw was missing and the second one had not been inserted far enough to bear any of the weight of the light. It had been that way since it was installed. When this fixture was removed for the new light in 1966, it was stored in the basement of the sanctuary where parts of it still reside. The present chandelier is supported by a steel wire, one end of which is wrapped around a winch in the attic, reinforced by a



Henry Willis served as sexton of the church (ca. 1930-1959). *Photograph by Craven Studio.*

larger wire in the event the supporting wire should fail.

In the early fall of 1965 Henry Willis, who had been the sexton of First Presbyterian for many years, died at the age of ninety-one. He had been invalided by a stroke about a year earlier. No record has been found to indicate the beginning date of Willis's service, but it is believed that it was during the depression of the early 1930s. His name was printed on the back of a church bulletin of 1933. Charles Ives gave up his position as president of the New Bern Oil Mill at that time and probably brought Henry to the job at the church, Henry having been an employee of the mill for several years. Pastor Smith says, "I remember Henry told me about some of his experiences at the mill, such as letting the fire die down in the furnace that provided the steam with which to operate the mill, so that he could then crawl into the furnace to repair a leaking pipe." Willis served the church until his early eighties. Before he retired another man was found to help Willis, so he gradually absented himself from the church until he stopped entirely, although the

church continued to pay his salary. The Reverend Mr. Smith says of him,

Henry Willis was a very intelligent man, but uneducated; he could barely write his name. I am convinced that he could have been a good engineer if he had been educated for one, because he understood mechanics and measurements well. He had a strong Christian faith and was a member of Clinton Chapel Methodist Church. He was a morally good man, with a keen sense of responsibility. In the winter he would check the weather reports on the expected temperature for Sunday mornings. The colder the prediction, the earlier he would start the fire in the coal furnaces in the basement of the church, sometimes as early as five o'clock in the morning. The people who knew him admired him. When some of the youth who grew up in the church left and returned on vacation from school for a visit, they made it a point to find and talk with Henry.

He was born on Portsmouth Island, off the coast of North Carolina and left it at age fourteen, never to return. He said his mother was a slave, that she was half Negro, but he did not know the other half. His father was a slave owner, a white man. His [Henry's] complexion was light, his hair wavy, his cheek bones high, as if he may have been part Indian. His wife died before I came to New Bern, so I never knew her. They had two daughters. One was an employee of a welfare agency in New York City, and the other was a school teacher in Washington, D.C. Both daughters had two children each: the one living in Washington, two daughters, one of whom earned a doctorate in psychology, while the other died young; the one living in New York City, a son who holds an important position in the police force of the city, and a daughter who stayed with her grandfather in New Bern for six years prior to his death.

Henry was followed as sexton by Willie Parker, a black man in his early 50s. He served for about ten years. The minister had to check behind him in cold weather lest he get the coal furnaces red hot, dangerously so, in an effort to heat the sanctuary quickly. He was followed by Leroy Whitehead from Vanceboro, North Carolina, who served the church for eleven years, Monday through Friday. He commuted every day from Vanceboro.

Each year for ten to twelve years some of the high school junior and senior members of First Presbyterian spent two days at Flora MacDonald College in Red Springs, and St. Andrews Presbyterian College in Laurinburg after its establishment, taking the vocational guidance tests that were offered by the Synod of North Carolina. The guidance center began its operation about 1955 and has expanded its function to test and counsel adults as well as youth. It now has branch offices in Charlotte and Wilmington. In the beginning the results of the tests given to the youth were sent to their minister, with the expectation that he would interpret them to the youth and counsel them. Soon this policy was discontinued, and the center did the counseling. Mr. Smith, minister emeritus, has noted that many of the young people whose test scores were received by him eventually ended up in the field for which the center had indicated they were most suited. About the time the youth discontinued going to the guidance center for these tests,

similar tests became available to high school students through the schools.

The church secured the services of John B. Rogers, Jr., a native of South Carolina and a rising middler at Union Theological Seminary in Richmond, for the summer of 1965 to work with the youth, supervise the Bible school, and assist the minister. Johnny, a very likeable, talented, and devout man, played the guitar and sang. He had spent a year in Scotland before entering the seminary as a Rotary Club scholar and had cultivated a Scottish brogue. The church was very pleased with him and his work.

After John completed his seminary training he served as chaplain and Bible teacher at Presbyterian College in South Carolina. From there he went to First Presbyterian Church in Durham, North Carolina, as an associate pastor. After four years there he became pastor of the Davidson College Presbyterian Church, where he spent several fruitful years before becoming pastor of the large First Presbyterian Church of Shreveport, Louisiana. While he was pastor of the Davidson church he led a series of four spiritual enrichment services in the New Bern First Church.

It is useful to observe how much the annual reports to presbytery have changed since 1900. At that time questions on the forms dealt with matters pertaining to the church's help for needy church members, Sabbath observance, "worldly amusements" such as dancing, card playing, theater attendance, evangelism, aid to black people in the community, and devotional life and worship in the home. By 1965 the reports dealt with organization, structure, and figures, such as how the session minutes were kept, what Sunday school classes were in operation and how many students were enrolled, the names and addresses of chairmen of all committees in the church, changes in membership, and records of finances and contributions to various causes.

The year 1965 was an encouraging year from the standpoint of growth and the participation of the membership in church activities. Thirty-eight new members were added to the church roll, while thirty were lost because of death, transfer of membership to other churches outside the city, and the retirement of some to an inactive roll. A total of \$45,203 was contributed, \$12,690 of which went to benevolent causes, which was a high percentage rate of benevolences to current expenses.

The budgeting process in the church varied little during these years, though different methods of obtaining pledges were used. When Mr. Morris was pastor, a committee composed of members of the diaconate and session prepared a budget which was submitted to both boards and approved. When Mr. Smith arrived, this plan had changed and the budget was prepared by a committee

of the diaconate and submitted to the session. Although changes in the method were suggested from time to time, the plan persisted until Pastor Smith left. After both boards had approved a budget, it was taken to a congregational meeting for information and if it contained any changes in the terms of the call of the minister, voted on by the congregation. Sometimes questions pertaining to benevolences, funds for the employment of a director of christian education, and repair of church facilities arose. The chairman of the board of deacons was called on to answer.

For several years the budget was prepared and approved in this manner, after which efforts were made by the diaconate to persuade the church membership to pledge enough to satisfy the budget. Even though the amount pledged might not equal the total figure budgeted, it remained as it had been approved in the hope that enough unpledged funds would be given to make up the difference. There were a few in the church who did not believe in pledging, so a slight change was made in the process around 1960. A tentative budget was prepared in the usual way, a supper paid for by the church was held at which time the needs of the church were presented, and the people were told that the budget by which the church would operate for the next year would be whatever amount was pledged, small or great, and that the officers hoped everyone would pledge to satisfy the needs of the church, not to meet the tentative budget figure — “Give what you think the Lord wants you to give, and forget about a budget.” The officers were amazed at the increase in the amount pledged that first year, a very considerable increase. The general plan, with varied emphases, has been practiced since.

The method of collecting pledges has varied also over the years. In the 1950s, the deacons usually conducted an “every member canvass” by visiting in the homes of the church members and asking the people to sign a card indicating how much they expected to contribute to the church for the next year. Sometimes, such as in the spring of 1966, the visitors talked about other projects of interest. That year the church tried to reach a quota assigned to it in the Saint Andrews campaign to raise \$3,000,000. First Presbyterian Church did not reach its quota, largely because of New Bern’s disappointment in the way the location of the college had been determined.

Gradually the diaconate got away from the every member canvass. Letters were sent to the membership stating the needs of the church and encouraging them to return the enclosed pledge cards on a designated Sunday. For three years they were asked to bring their pledge cards and lay them on the communion table in an act of dedication at a time near the end of the Sunday morning worship

service. The plan was discontinued because some did not like the idea. Two weeks after the date on which the cards were to have been returned, deacons called on assigned members who had not returned a card to make sure he or she had had the opportunity to pledge.

In the 1970s another method of securing pledges was put into practice. The membership was divided according to families into smaller groups, each group composed of members living in a particular general area. Each group had a captain, and on a designated Sunday afternoon he or she, along with members of his or her family, signed their own pledge cards and then carried a large envelope containing printed materials and pledge cards for each family in the group to the next family on the list. That family was to take it to the next family, and so on, until all the families in the group had had an opportunity to pledge. In the beginning of the plan each family after pledging was to visit the next family for twenty minutes. In so doing people often met fellow church members they did not know. The people were excited over the experience for the first two years; and then some became disenchanted with the idea and refused to participate. The general plan is still followed in this church; but instead of families visiting families, and all on one afternoon, a member of each family carries the envelope to the next family over a period of two weeks. The system works, but the fellowship that most members enjoyed when the plan was first tried is missing.

Elder Frank Almon, clerk of the session, signed the session minutes of December 4, 1966. No one could have foreseen that it would be the last meeting he would attend. Three days later he died suddenly of a heart attack. The memorial resolution written by the Elder Alex Kolb, succeeding clerk, listed some church activities in which he had participated: a member of the diaconate from 1951; treasurer of the church, in which position he made some helpful changes in the bookkeeping system; three terms as elder; and from 1964 until his death, clerk of the session. He was a frequent representative of the church at presbytery meetings and served on one of that body's more important committees. In his will he left to the church \$10,000 which was given after the death of his wife, Armanta. The two of them were interested in the beautification of the church lawn. He had secured and planted much of the shrubbery now growing around the church; therefore, the gift has been used appropriately for the maintenance of the lawn.

About the same time a gift of \$500 came to the church from Mrs. Margeurite Armstrong's estate. For many years she was one of the finest first grade teachers in the New Bern city schools. After

H. J. Carpenter Finishes 37 Years as Church Secretary



H. J. Carpenter (standing) is shown turning the treasurer's book over to Frank Almon, after serving as treasurer of the First Presbyterian church for 37 years.—Photo by Jack Honrine.

By JACK HONRINE

H. J. Carpenter, who has been treasurer of the First Presbyterian church for 37 years, recently resigned and Frank Almon was appointed to succeed him.

Dr. J. N. H. Summerell, was pastor of the local church when Mr. Carpenter took office in May of 1918. The late Mark DeW. Stevenson nominated him, upon the request of his mother, the late Mrs. Harriett Stevenson.

Mr. Carpenter's life work has been bookkeeping. His first position was with the Blades Lumber company, in 1906. Later he was with J. B. Blades, who also was in the lumber business. In 1907 he went with the newly formed Pepsi-Cola company about the time the drink first became popular. He is now bookkeeper for the New Bern Building Supply company, a position he has held since 1923.

The office of church treasurer was a natural for Mr. Carpenter, because it involved bookkeeping.

He kept all of the church records, compiled alphabetical lists of the church members and recorded all pledges and contributions. Once a year each member is given a new number, when the offering envelopes are distributed. The weekly collections are prorated with 70 per cent going to current expenses and 30 per cent for benevolences.

The general collection occasionally contains a surprise, like a hutton or a foreign coin. The largest collection Mr. Carpenter recalls is one that was taken one Sunday last December, which netted \$900.

The retiring treasurer has served the church in the capacity of deacon, elder and usher. He is still one of the church trustees. Mr. Carpenter succeeded William Newell, an Atlantic Coast Line conductor.

Frank Almon, the new treasurer has been a member of the local church ten years. He has served as deacon and usher. His tenure of office will be for two years.

A news story by Jack Honrine in 1955 notes the transfer of the treasurer's office from H. J. Carpenter to Frank Almon.

retirement in 1957, Mrs. Armstrong taught a special class of boys and girls who missed being old enough to attend public school by one day to three months. The school was sponsored by the ministerial association and was held in the Educational Building of First Presbyterian. Before admission to the second grade in the public schools the next year, these children were tested. The school was in operation for three years before the enrollment dropped to the point that continued operation was not justified.

In 1967 the church began celebrating Holy Week more intensely than in previous years. The Reverend Reid Erwin, pastor of the Neuse Forest church, Rev. Scott Poole of the West New Bern church, and Rev. Curtis Patterson, minister of the Presbyterian church in Pollocksville, each preached one night from Monday through Wednesday. Pastor Smith led the service on Thursday evening and administered the Sacrament of the Lord's Supper. This program was followed for several years.

In the fall of that year a series of evangelistic services was held in the church led by Rev. Richard Little, a member of the Presbyterian Evangelistic Fellowship (a group of nine ministers who conducted such services in churches that invited them). This organization was one of the four groups in the Presbyterian Church in the United States that led in the formation of the Presbyterian Church in America. While the attendance at the services was good, there were those who felt the preaching was more negative than positive and that counseling of those who made commitments was ineffective.⁴

The next year Rev. Henry Schum, another minister of the Evangelistic Fellowship, was invited to lead the services. Many felt that his art work in illustrating his message was good, but others expressed disappointment in Schum's sermons. After the experiences of those two years the session decided that in the future it would be best for the congregation to secure a minister who was pastor of a church to lead such services.⁵

Allen McSween, Jr., came from Union Theological Seminary to work with First Presbyterian during the summer of 1966. He had just completed his first year of theological training and had been married less than a year. He and his wife occupied an apartment in the home of Miss Mary Ward on Pollock Street. His duties were to provide recreational and devotional leadership for the youth and to supervise the summer Bible school which was held sometime around the first week in August. The church leadership had discovered that it was difficult to get teachers and helpers during the first two weeks after the closing of public schools — the time when most of the churches in the city held their Bible schools — because many people took a vacation at that time.

The next year the church experimented with having the Bible school in the evenings, the first week in August. An adult study class was held, also a class and recreational program for senior and junior high school youth, both of which were new for the Bible school. The response and attendance were good. The same type of school was held the next year with encouraging results. However, a few parents, complaining that the small children were kept awake too late into the evening, wanted the school in the future to be held during the morning. ("I discovered in visiting in the homes that the small children did not go to bed any earlier than they would have had they gone to the Bible school in the evening!" remarked Mr. Smith on one occasion.)

In September, 1967, Mrs. Binford (Mary "Lib") Walker resigned as secretary of the church after having held the position for ten years. She resigned in order to take a job with the New Bern city schools. The secretary's position at the time was part-time, from 9:00 A.M. until 2:00 P.M. Mrs. Walker was a very friendly, helpful person who knew everybody in the church, which was an asset. "Her concern for and help to me and my family, especially following the death of our son in 1964, was most generous, and will always be deeply appreciated," said Mr. Smith.

Mrs. Louis (Madelon) Corning became the next church secretary and served for four years before moving to Bristol, Virginia, with her husband, who worked for Carolina Telephone and Telegraph Company. She was efficient, enthusiastic, and positive, and was helpfully influential in the office.

Mrs. Gene (Jane) Lake followed Mrs. Corning. She was a very devout, quiet, caring person, who served for three years before resigning to devote more time to her five children. Her husband, who worked for International Paper Company, was transferred a year later to Arkansas, where the family still makes its home.

Mrs. Amy Compton served for approximately six months in the dual position of secretary and director of Christian education before she and her husband moved to another state. She was followed by Mrs. Lewis (Eleanor) Dunn, a quiet, dedicated person who served as secretary two years until a change in jobs required her husband to move his family to another North Carolina town. Mrs. Dunn sang in the choir, sometimes as a soloist, and directed the choir for a short period when the church was without a director.

Mrs. Connie Dersham, wife of a Weyerhaeuser Company employee, filled the position next for a year before Mr. Dersham and the family were transferred to the west coast. She was tall, efficient, and business-like. Soon after coming to the job she developed back trouble. When she came back to work after a



Caroline Ashford Smith has served as church secretary since 1978.

Photograph by Troy Ferguson.

three-week rest, a box was placed on top of her desk and her typewriter set on it, so she could stand and type because her doctor had told her she was not to sit for longer than one minute at a time. It was an ingenious arrangement.

When Mrs. Dersham left, the church employed Mrs. Caroline Ashford Smith, a native New Bernian and a member of Christ Episcopal Church. She has been with First Presbyterian as secretary ever since. It was her first job as secretary. She quickly became a very confident, good-natured, efficient secretary and still continues to be a devout Episcopalian!

The church was 150 years old in 1967—assuming it was organized in 1817—and a celebration of the event was planned and executed. A committee composed of Donald Ransone Taylor, Miss Mary Ward, Harold Maxwell, Mrs. C. B. Beasley, Albert Marshall, Mrs. William Sherratt, Mrs. Wiley Crawford, Virgil Curry, Keith Grady and A. K. Kolb was elected by the session to plan and lead the program. A booklet written by Taylor and published by the church included a brief history of the church, the names of the ministers who had served it, the names of church officers, officers of the Women of the Church, Men of the Church, Youth Fellowship, and a roll of the church membership. Some goals for the future of the church were set.

The Reverend Dr. Benjamin Rice Lacy, grandson of Rev. Drury

Lacy, who served as minister from 1834-1836, was invited to preach. On Saturday evening, January 7, there was a meeting in the sanctuary at which time a brief history of the church was read, and the congregation engaged in worship. After the service all went to the Fellowship Hall for a reception honoring Dr. Lacy. The next day Dr. Lacy preached at the eleven o'clock worship service. Two or three men who had been members of the army unit he had served as chaplain during World War I came to hear and speak to Dr. Lacy.

As a part of the year of celebration, a special service was held on Sunday, May 7, at the morning worship hour, followed by dinner on the grounds, as a kind of homecoming event. Still later in the year, August 27, a drama depicting the history of the church was presented before the congregation.

Not many of the congregation were involved in the Vietnam War, but they were made aware of its cost in human suffering by the death of two of their sons, Richard S. Johnson, Jr., and James Baxter. Col. Richard S. Johnson, son of Albert Sidney Johnson, who was pastor of First Presbyterian Church in Charlotte for many years, was stationed at Camp Lejeune in a training regiment for most of the war. He and his wife, Alma Hall Johnson, lived on the base. Their son, called "Little Dick," finished the University of North Carolina at Chapel Hill in June of 1966 and was commissioned a military officer, having taken NROTC. He took a refresher course at Quantico, Virginia, married, left for Vietnam at Thanksgiving of that same year and was killed while on patrol on March 26 of the next year.

James Baxter, son of Mr. and Mrs. N. M. Baxter, joined the United States Coast Guard in 1969 and was killed in an accident aboard ship in the harbor of the Phillipines, leaving behind a wife and baby girl who had gone to the island to be with him when his ship was in port. Two other members of this church were involved in the Vietnam War: James Chagaris, an officer in the navy, and his brother Robert Chagaris, an officer in the air force, both of whom are now retired. There are others in the present congregation who were in that war, but they were not members of this congregation at the time.

Mrs. Rose Gooch Howell, a young adult member of the church, was employed during the summer of 1967 to work with the youth. The program consisted primarily of recreation, with the youth meeting one night a week and on Sunday evenings for a devotional program. The Sunday service was never very successful during the summer because many of the young people often went to the beach on Sunday afternoons or were involved in sports activities, all of which delayed their return home until it was too late to attend the church meeting.⁶

In February of 1968 Miss Carolyn Thomason of Fayetteville, North Carolina, a senior at St. Andrews Presbyterian College, visited this church upon invitation of the session to consider the possibility of becoming the church's director of Christian education. She accepted the position and was employed by the session at a starting salary of \$4,800 per year. Miss Thomason majored in Christian education at the college and secured a A.B. degree. She was responsible for the education and youth programs of the church. A very efficient person, she was loved by the people.

Miss Thomason was with the church for a little less than two years, at the end of which time she married Danny Wemyss, who had grown up next door to the Thomason family in Fayetteville and who was serving as an officer in the United States Navy at the time they were married. After his discharge from military service, Wemyss became an employee of the Belk stores, where he became a very successful manager. Carolyn has used her talents and experience in various activities in First Presbyterian Church of Winston-Salem, North Carolina, near their home in Kernersville.

It was in the spring of 1968 in the month of May that the church decided to have a homecoming picnic on the lawn. This was the first such event to have taken place in a long time. It was a beautiful day with a bright sun and warm temperature. Tables and chairs had been set up on the lawn. Many of the large number in attendance sat and talked after the meal.

Different methods were tried for preparing newly elected church officers for their duties during those years. The pastor held classes, usually three sessions, before examination by the session. Although some attended only one session, they were still examined and approved. During the early 1970s the denomination made available a considerable amount of written material on officer training. Most of it was good, although some of it was impractical. Several officers felt that some of it was a waste of time, so only the parts thought to be most helpful were used.

After using this material for three or four years the session decided to try a different method of preparation. The minister wrote a long list of true-false statements based on the *Confession of Faith* and the *Book of Church Order* that were given to each officer. The true-false statements were to be marked and returned to the church office. To determine the correct answers the officers had to search in the two books. At the examination by the session all the statements were discussed. The minister recommended a few times that both the active and the newly elected officers go on a weekend retreat for the purpose of training, but the session never agreed to this until 1979.

The method of receiving new church members, informing them

about the local church and presenting them to the congregation sometimes became a subject of discussion in the session. Following such a discussion in 1969 it was decided that when the applicants came before the session they would be given a copy of the *Confession of Faith*, the *Book of Church Order*, a history of the church, and papers that had been prepared by the session on faith, stewardship, and organization of the local church. Pictures of new members would be taken and placed on the bulletin board in the vestibule so the membership of the church might recognize and speak to them. At the worship service on the following Sunday they would be presented to the congregation when called to the front by the minister. Follow-up visits to the homes of new members were encouraged, and invitations were extended to them to participate in activities of organizations within the church suitable for their age, such as Women of the Church, Men of the Church, and Youth Fellowship.

It was in the fall of that year that the Reverend Crossley Morgan came to lead a week-long series of spiritual enrichment services which consisted of a Bible study at ten o'clock in the morning and preaching in an evening service. Dr. Morgan, about sixty years old at the time, had a full beard that was mostly gray. Some people said he reminded them of the way Moses may have appeared. Although he gestured very little, he was rather dramatic in his speaking and had a rich voice. He was a fascinating interpreter of Scripture. The people liked him so well that he was invited back for a second time.

Most Presbyterian churches which employed directors of Christian education during those years were not able to keep one for long periods of time. Those who came to their first job from the Presbyterian School of Christian Education or a school like Saint Andrews Presbyterian College soon married and left the profession or moved as a single person to a larger church. Miss Carolyn Thomason resigned her position with First Presbyterian in October, 1969. Mrs. Sam Hughes, a member of our church, was employed on a temporary basis to replace her at a salary of \$60.00 per week for thirty hours.

In January the church began interviewing students at Saint Andrews Presbyterian College who were majoring in Christian education and who would graduate in June. After a committee's interview of Miss Brenda Midgette, her visit to New Bern one weekend, and her graduation in June, she accepted the offer of the session to become the church's director of Christian education. She stayed with the church until August of 1973, at which time she resigned. A few months earlier she had married Paul Porter, who was employed by the local television station. She and her husband moved to Pollocksville, North Carolina, and she changed careers.

In the summer of 1974 Larry Duncan, a rising senior at Union Seminary, came to work for the summer at a salary of \$450 plus housing. Larry was a handsome man, very talented, and likeable. While his primary duty was to work with the youth, he worked in the church school, Bible school, visited in the congregation, and preached in the minister's absence. He is pastor of the Westminster Presbyterian Church in Greenwood, South Carolina, at this time (1988).

It was in 1970 that the session approved what was called "The Shepherd Plan." The purpose of the program, according to the session, was to build a closer fellowship among the church members, encourage them to minister to one another, and to reach out to others in the community in an effort to witness. The membership was divided into small groups according to their geographical location. Each group had an assigned captain or shepherd who was to arrange for an occasional "get-together" in the home of someone in the group for coffee, dessert, and informal discussion, or for Bible study. Information about new people within the community, any unusual event in the lives of church members in the group, such as illness or crisis, was to be forwarded to the church office. The program worked well for about six months and then ceased to function. Since Pastor Smith's successor, Dr. Boyd, arrived, a somewhat similar plan — without the frequent meetings in the homes — has been started and worked well for a little more than a year before experiencing some of the same problems that doomed the first program. The establishment of some "house churches" for study and fellowship among the members who are willing to participate and held in the homes of the members, fulfills well the home meetings suggested under the original plan. These have been very successful. A new one is being added each year.

First Presbyterian Church has been very generous to the community through the years in permitting groups in the community outside of this church to use its facilities, especially the Fellowship Hall, without charge. The Girls' Hi Y of the high school, the Women's Club (occasionally), the civic theater, community college classes, and other groups have used the church facilities because of Presbyterian generosity and the convenience of parking. A few groups, such as the civic theater, have contributed funds to help defray the expense of heating and lighting. When the question of charging for the use of the buildings was discussed by the session, the majority felt this was a service that the church could perform for the community and that some unchurched people in these groups might be attracted to the church. Requests for use of the buildings for the purpose of making a profit or to sell anything

were always denied according to our church policy.

Since the mid-1950s the church has had a Christmas program in the sanctuary on a Sunday evening just before Christmas, followed by an open house in the Fellowship Hall. Music of the season has always been the heart of the program, along with the Scriptural account of the birth of Jesus. The attendance has increased every year. A decorated Christmas tree has frequently been placed at the front of the sanctuary in one corner. For several years when the Chrismon tree became so popular, the program was centered on the meaning of the Chrismons made by people in the church. The service traditionally ends with a candlelight service in which a candle carried by each one present is lit, and the congregation sings "Silent Night, Holy Night" as they march to the Fellowship Hall for the open house. There food, punch, and coffee are served and the people enjoy good fellowship.

It was in 1970 that the plan to keep a kind of congregational attendance record each Sunday was inaugurated and has been continued. A notebook or tablet is placed at one end of each of the pews. Printed on each sheet of paper in the tablet is a designated place for the name, address, and any information a worshiper desires to give. At a particular time during worship everyone is asked to sign the tablet as it is passed from one end of the pew to the other. As it is passed back, people are encouraged to read the names on the tablet in an effort to place names with faces and get to know one another. A few have been reluctant to sign, especially those sitting in short pews with people they already know; but the practice has been helpful to the minister and church officers because visitors can be identified and contacted later, changes in addresses of the membership can be noted, and nonconfidential information for the church office can be gathered.

This church continues to be interested in world missions, though not to the extent experienced when one of its sons, Lachlan Vass, Jr., was a missionary in Africa. Every year during the Witness Season the church invited a missionary who was home on furlough from overseas to visit and speak about his or her work. Usually a covered-dish supper was enjoyed with the event. Dr. Joseph Patterson, for several years a surgeon in this city, a member of First Presbyterian, and chairman of the diaconate in 1955, made two trips to Vietnam during the war to serve on a volunteer basis a term of three months each in a hospital. He once made a trip to South Korea and there visited some medical missionaries. Dr. Patterson, realizing that the hospital badly needed a respirator which would cost \$1,800, asked the New Bern church to help with the expense. When the congregation was told of the need and the project and invited to contribute, they responded generously.⁷

In June of 1971 the church bought a lot 50 x 35 feet at 513 Hancock Street, next door to the Scottish Rite building, for \$12,500. On the lot stood a two-story, vacant house that had been divided into apartments. The property was part of an estate known as the Pate property and owned jointly by several heirs. The deacons investigated the property and recommended its purchase to the session, which approved it and ordered a meeting of the congregation to consider it. Two or three members spoke against the purchase in the meeting of the congregation, saying that the church did not need the property. The argument of the deacons was that it would provide a needed access for delivery trucks to the back of the church facilities. In order for delivery trucks to reach the fuel tanks for the furnace, they had to drive across the lawn on the west side of the sanctuary and between that building and the Educational Building. After removing the house on the Pate property, a driveway providing access to the back of the buildings could be constructed. The congregation voted in favor of purchase. Money for the down payment was taken from a property improvement fund which had been set up three years earlier; the improvement fund was almost depleted by the down payment.

One year later on May 28 the congregation met to consider the same property again, this time whether or not to sell. The Scottish Rite Body next door offered to buy the property for the same amount that the church had paid for it, at the same time guaranteeing an access drive twelve feet wide along the southern border of the lot to the rear of the church property, such guarantee to be written into the deed; or, they said, they would buy thirty-eight feet of the lot, leaving the remainder for a driveway into the church property, for \$9,000, and they would remove the house. The congregation chose to accept the first offer.

When the church constructed the driveway it had to move the fence at the south end of the manse property twelve feet north to make room for it. The shrubbery inside the fence had to be moved and a dogwood tree, too large to transplant, was lost. The drive was paved, and a parking lot for a maximum of ten cars was created behind the Fellowship Hall. This parking lot has been used also for recreation —basketball and volleyball courts.

The church had a difficult time keeping a music director and organist during the 1970s. In May of 1972 Miss Catharine Latta resigned as music director and soloist because she felt a new leader would be more effective. She was busy with her private music students, and she was also helping the Croatan Presbyterian church with its music. Mr. Francis wanted relief at the organ; he had been very helpful and generous through the years, substituting for other organists when they were absent and serving as interim organist as

full-time persons came and went. For that summer the church hired Miss Shirley Isenhour from Havelock, a student at St. Andrews Presbyterian College, to play for two months, and Mrs. Carlotta Gault, a member of the church, to play for the remainder of the time. Silver gifts were presented to Miss Latta and Mr. Francis in appreciation for the services they had rendered over many years. When the summer was over and Shirley Isenhour had to return to school, Mrs. Lewis (Eleanor) Dunn and Mrs. Carlotta Gault were asked to serve as choir director and organist respectively on a temporary basis. In December Mr. Gus Laube was employed as choir director at a salary of \$125 per month. Mrs. Dunn had said at the outset that she did not want the job on a permanent basis. Miss Latta continued to work with the children's choir.⁸

Gus Laube served the church as choir director for two years. In resigning in late 1974 he stated that he and his wife had planned to travel and be gone for several months, and he felt that in fairness to the church he should resign. The session accepted his resignation with regret.

The Women of the Church was a strong and effective organization in the church all through this period. Every year through the 1970s they collected used and new clothing for overseas relief. The goods were collected over a period of six weeks to two months, at the end of which time a truck would come through the area to pick up all the clothing and carry it to New Windsor, Maryland. Also, to this day, they have continued to be involved in the White Cross program rolling bandages to be used in mission hospitals overseas. They are always the ones who prepare for covered-dish suppers and after-worship-service "coffees" honoring new members in the church, provide flowers for the communion table every Sunday, decorate the church sanctuary for Christmas, and prepare for the open house following the candlelight service at Christmas.

In 1971 efforts were made to provide more for small children. Some of the mothers of small children started what was called a "play school" one day a week. Mothers would bring their preschool children to the Educational Building one morning each week, and the mothers would take turns keeping them, while the remainder could have the morning free to do what they wished.

It was about this same time that the Sunday school experimented with a "second session" for preschool children during the eleven o'clock worship service. Mrs. Charles Francis was the leader for six months and the school went well. The church therefore went back to the "church nursery" concept that it had been using. The circles of the Women of the Church were responsible for keeping the nursery during that hour, each keeping it for a month at a time.

Sometimes girls from the Youth Fellowship helped.

A year later the service committee of the session recommended that a visitation committee be established to visit in the county jail on a regular basis to offer any service that its members could render to the inmates. About the same time some of the elders discussed the idea of providing toilet articles and magazines for prisoners. It was proposed that a television set be given to the jail. Davis Henderson, an elder and lawyer, checked with the sheriff of the county and discovered that neither visitation nor the television would be permitted. Consequently, further efforts to inaugurate jail ministry by the laity ceased. The ministerial association set up a visiting program among themselves that was approved by the sheriff and worked for about a year.

During the early 1970s the church kept experimenting with summer youth programs. The leadership (youth, director of Christian education, session) set up a recreational program for the youth one night during the week. (It was difficult to get them together on Sunday evenings during the summer.) In 1972 an ecumenical program in cooperation with the other downtown churches was planned, with a meeting in First Presbyterian Fellowship Hall on Wednesday evenings and in some other church another night during the week. It was hoped they would have a creative worship service twice a month and present a dramatic skit once a week. Chaperones from the participating churches were to be recruited, and each church was to contribute financially to the program. The plan did not work well and the program died before the end of the summer.

As far as is known, the first woman to preach from the pulpit of First Presbyterian was Miss Lucy Rose, an intern student from Union Seminary in Richmond who was working in First Presbyterian Church in Rocky Mount, North Carolina. When Pastor Smith took part of his vacation in August of 1973, he asked Miss Rose to preach one Sunday in his absence. Upon his return Pastor Smith was pleased to hear high praise of Miss Rose and her sermon from some people who did not believe women should be ministers. Lucy went back to the seminary after her work in Rocky Mount and graduated, took a church in Salisbury, North Carolina, studied at Duke Divinity School, and is now teaching homiletics at Columbia Theological Seminary in Decatur, Georgia. (Her father, Ben Lacy Rose, a former moderator of the General Assembly, taught the same course for a few years at Union Seminary.)

Edgar Wallnau, a Jew, joined First Presbyterian Church on profession of faith and baptism in September. He grew up in New Bern and made his way to New York City where he eventually became vice president of the Piccadilly Hotel, a position he held for

thirty-four years. Upon his retirement he moved to Florida where he remained for eight years before coming to New Bern ca. 1969. Mr. Wallnau, who never married, died in 1976 and willed to the church \$10,000 to be used as a memorial to the Wallnau family. He was also generous to the minister in his will. The session decided to use the money as a scholarship fund to enable young people in the church to attend any Presbyterian college. Some of the interest earned from the fund was used in the renovation of the Fellowship Hall in 1984, and a plaque indicating this was to be placed in one of the rooms.

The witness committee of the session recommended to that body in the fall that a church have a lay witness program in the early part of the next year. This was a new program in evangelism that was becoming popular at the time. By October the planning committee had secured a leader who submitted the names of thirty lay people the church could invite to participate in the program. Approximately fifteen of those invited came on a Friday afternoon to spend the weekend. A dinner was provided that evening after which some of the leaders explained the purpose of the weekend to be that of spiritual renewal; they shared with the local church people some of their experiences. On Saturday morning there were small group meetings led by some of the invited leaders, and at noon there were luncheon meetings, one for the men and one for the ladies, both held at the Berne Restaurant, in which methods of witnessing were discussed. On Sunday morning the guests met with the Sunday school classes, and at the eleven o'clock service the leader of the group preached.

The attendance of the church membership was good, better than expected. The overall response was very positive. As a part of the program a period of evaluation was held on Sunday evening after the guests had left. The negative criticism was minimal. The large majority of those present felt that the program was good for the church and that it should be repeated at some point in the future.

In the early part of 1974 some church members became disturbed because the city board of aldermen were considering rezoning the property across the street from the church from commercial to a light-industry status. The store on the property had been used as a Colonial grocery business. A company had purchased the building and wanted to use it for a sewing room. The divided session sent a message to the aldermen opposing the rezoning of the property. Some on the session felt that a light-industry status would be better than the commercial because under the commercial status, business could be established on the property that would be far more disturbing to church activities

than some types of industry. The property was rezoned, and the sewing company has operated there since that time without disturbing anyone. Church attendants are permitted to park around the building on Sundays, and no objection has been raised if someone parks there on a weekday.

In April of the next year the church employed Greg Jones, a New Bern native and a member of Centenary Methodist Church, to serve as music director, organist, and director of Christian education, at a salary of \$7,500 plus insurance. Mr. Jones had just graduated from Wofford College in South Carolina with a major in Christian education. He was a very enthusiastic man, especially in the area of music. A good accompanist and dramatic in everything he did, Jones was well liked by the choir members. He was more capable and effective in the field of music than in Christian education. He resigned his position effective January 1, 1977, to take a job at Centenary Methodist, his home church. He stayed with that church a year before going to a Methodist church in Durham, North Carolina. Later, he is thought to have moved to Florida.

Before the employment of Greg Jones, the session considered several options for another staff member: to use seminary students during the summer; to secure a seminary student for a year, one who wished to take an intern year; to employ a full-time director of Christian education; to secure a combination director of Christian education and music director; or call an associate minister. A questionnaire was sent to the congregation to get the membership's opinion as to the staff needs. The majority expressed the desire for an associate minister, but few indicated their willingness to increase their contributions to support one. Following this information the pastor interviewed some seminary students about summer work, but those interviewed accepted work elsewhere. It was then that Greg Jones was employed.

It was during the middle of the decade that The Way organization, a fundamentalist group, composed primarily of young people, became popular in New Bern. Ten or twelve of First Presbyterian's members became involved in it. Most of these continued their membership in First Presbyterian but were barely active. Some of them left the church but returned after two or three years. In time some were retired to an inactive roll.

Small gifts were left to the church from time to time: though small, they were very important. Mrs. Virginia Hollister, a member of Christ Episcopal Church, has given \$100 each year in memory of her husband Jack, who had served the church as deacon and elder. In his will William Howell left \$1,000 which was used, along with other funds, to purchase a piano. King Bryan left \$250 to the church. Miss Mary Ward's gift of \$1,000 was used to decorate the

ladies' parlor in the Educational Building.

During the Christmas holidays of 1975 Albert Johnson, son of Col. and Mrs. Richard S. Johnson, asked the session for its endorsement of him as a candidate for the ministry, which the session was glad to give. Albert had graduated from Washington and Lee Military Academy in Virginia and had served as an officer in the United States Navy for two years before taking a job with Johnson and Johnson Company in Chicago for two years. Albemarle Presbytery received him as a candidate and he entered MacCormick Seminary in Chicago. He graduated four years later, having taken a light course load one year while he did outside work. After graduation he decided not to enter the active ministry but to come home with his wife to accept a job as an engineer. He has been active and helpful in First Presbyterian and has served in several capacities.

In February of the next year David Southcomb, a member of First Church, son of Mr. and Mrs. Kenneth Southcomb, who are members of the West New Bern Presbyterian Church, came before the session, asking to be endorsed as a candidate to the ministry, which the session did. He was a graduate of St. Andrews Presbyterian College. After being received by Albemarle Presbytery he spent three years at Louisville Theological Seminary in Louisville, Kentucky. Upon graduation he accepted a call to the Tar Heel Presbyterian Church in Wilmington Presbytery where he served for one year. His physical handicap (he has been paralyzed from the hips down from early childhood) made it difficult for him to satisfy the congregation. He then accepted a position with the Home for Children at Barium Springs, North Carolina, for a short period of time and then went back into the pastorate in a church in Mississippi.

The pulpit Bible used in the church when Pastor Smith came was the American Standard Version. It is not known whether it was a gift to the church or a purchase by the church, nor is it known when it was acquired. In 1976 Haywood Guion and three children of the family (Pattie Patterson, Thomas Guion, Hattie Lane May) gave a new Bible for the pulpit in memory of his wife and their mother, Elizabeth (Bess) Hyman Guion, who had been a lifetime member of the church. It is a Revised Standard Version. Mr. Smith said of her, "Bess was a plain spoken, humorous, devout Presbyterian. Though I never heard her sing, she knew the words of more hymns of the church than anybody in the congregation, and as she neared her death, found great comfort in them."

In the same year the Reverend Denver Blevins, pastor of the Neuse Forest Presbyterian Church, proposed starting a new Presbyterian church in the River Bend community. He asked for

the support of First and West New Bern churches, both of which declined to give it. West New Bern objected because about a dozen of its families living in River Bend felt that a church was not needed in that area. First Church session said, "The session does not feel that establishment of a mission church at River Bend Plantation near New Bern is economically feasible and in the best interest of the expansion of Christian work in the Craven County area, based upon information available to the session at this time."⁹ When the committee of presbytery received the opinion of these two churches and had observed the area proposed for the church's location, it disapproved the beginning of a mission church in the area.

The church school of any church demands constant supervision; it does not function simply by itself. The session has tried to fulfill its responsibilities in selecting the members of the education committee, approving superintendents and teachers, and approving the curriculum. In 1977 M. B. Pope sent out questionnaires to fifty families in the church seeking suggestions as to the type of church school they wanted. After reading the returns, he worked out a list of "goals and strategies" which involved a good many changes in the school and presented it to the session. The goals and strategies included training for the teachers, a short assembly at the beginning of the school for youth and adults, inclusion of the catechism in the regular curriculum, teachers to teach for one year to be followed by their assistant the next, etc. There was debate about some of the suggestions, but the proposal generally was adopted. Not all of the plan was ever put into operation.¹⁰ On July 4 of that year Gerard Davidson, one of the deacons, directed a patriotic drama presented in the sanctuary in place of the usual Sunday morning worship service. Written by Davidson, the drama was based on the early history of First Presbyterian Church. It received such rave reviews by the congregation that Mr. Davidson was asked to repeat it the next year, but he declined because by that time he and his family had moved to Greensboro, North Carolina.¹¹

There had been a time earlier in the late 1950s when some in the church became interested in drama. Some of the men of the church constructed a stage with footlights and curtains in the Fellowship Hall, in the room just back of the assembly room. The stage, about two feet high, was used occasionally for such things as Christmas programs for a period of about four years, at the end of which time it was felt that its infrequent use did not justify the space that it occupied, and it was removed.

In December of 1976, Greg Jones resigned as director of Christian education, director of music, and organist, effective

January 1. It was then that Vance Harper Jones, not related to Greg, was discovered and approached about becoming organist of the church. In mid-February of 1977 he was employed at a salary of \$150 per month. At the same time, Mrs. Carol Jones, who was related to neither Greg nor Vance, was employed as choir director, since Vance did not want to direct and play. Her salary was the same as Vance's.

Vance has a master's degree in organ from the University of Florida. When he first began playing for the church, the tempo at which he played the hymns for congregational singing was not fast enough to suit everyone, but he quickly adjusted. In addition to being organist for the church, Vance Jones is a librarian for Craven Community College. One of the agreements between him and the church was that he have a vacation from the church each year from June through August.

In 1977 Lawrence Speight was selected by the diaconate to serve as treasurer of the church, replacing Kermit Guthrie who resigned. Speight served two years. It was also the year that sexton Leroy Whitehead retired on disability. After trying another man who proved unsatisfactory, Richard Turner was employed. He had retired from the Maxwell House Coffee Company in New Jersey after twenty-five years of service and had moved to the Brice's Creek area outside of New Bern. Turner served for three years until he had an accident at his home that disabled him for six months. Lewis Foye, a quiet, friendly, dependable man, succeeded Turner.

For more than twenty years, First Presbyterian has worked with students, part-time secretaries, and short-term directors of Christian education. Melany Stephenson of Virginia Beach, Virginia, a rising senior at Union Seminary, joined the staff during the summer of 1977. She was a small young lady, very intelligent, and a very promising preacher. By the end of the summer she had endeared herself to the youth and adults alike.

After the next year in the seminary Miss Stephenson graduated, married a classmate, John Hamilton, and along with him, accepted a call to a two-church field in Polk, Pennsylvania. She is the pastor of one church, and he is her associate; and he is the pastor of the other church while she is his associate. They have two children at this date (1988). Before the first one arrived she wrote a letter to Pastor Smith in which she stated that "this is the first time in the history of this church that it had a pregnant preacher in the pulpit."

It was in 1976 that Christ Episcopal and First Presbyterian churches began holding a joint Bible school one week during the summer, a practice still being followed. The school is held alternately in the two churches' facilities. A planning committee composed of the ministers and selected leaders from both

churches, determines the literature that is to be used, sets the date, and appoints the director. An equal number of teachers from each church is secured. Innovation in the format of the school has been practiced from the beginning. The school has been successful in the type of training done, the attendance, and the fellowship experienced.

In the fall of 1977 the session decided to make a change in its director of music. A young man by the name of Tony Tuckwiller, from West Virginia, was in his second year of teaching band and choir music at West Craven Elementary and High schools. A quiet, easy-going, knowledgeable, and friendly man. Mr. Tuckwiller was employed by the church to direct the children and adult choirs. He stayed with the church for two years before leaving to study for a master's degree in music at a school in Texas. He is presently teaching music in Texas.

The one hundred-seventeenth meeting of the General Assembly of the Presbyterian Church in the United States referred to the local churches, presbyteries, and synods a paper for study and comment and asked that they respond to it by December 1, 1977. The paper, entitled "The Church and Homosexuality," had been presented by the general assembly's committee on theology and culture. The First Presbyterian session participated in the study and asked one of its committees to make recommendations to the board. The recommendation was presented in the form of an overture to Albemarle Presbytery, asking it to adopt the overture as presbytery's position, and forward it to the general assembly.

The overture listed some Biblical references which the session interpreted as condemning homosexuality, or the practice of it, as sinful. It stated:

There are other passages in Scripture which condemn the practice of homosexuality by implication, and are sufficient to show any unequivocal Biblical condemnation of homosexuality just as it does of adultery, fornication, robbery, murder and other sins specifically condemned in Scripture.

God however offers salvation to all through His Son, Jesus Christ, on the same basis as it is for any other sinner. It must be clearly understood that the practices of homosexuality be foresaken before the church membership or church office is accepted, just as a person is expected to give up adultery, lawlessness and other sins condemned and forbidden by Scripture. The homosexual is to be helped in his or her understanding of forgiveness of sin through Jesus Christ and the offering of a new life in Christ as stated in First Corinthians 5:17, "Therefore if anyone is in Christ he is a new creature; the old has passed away, behold the new life has come."

Finally, Albemarle Presbytery affirms its convictions that homosexuality is a grievous sin according to the Scripture, expresses its deep concern for all who struggle with this problem, as with all spiritual problems and personal problems, and offers its Christian help and counsel to assist them in finding a new life in Christ.¹²

Members of the session discussed the overture a long time before they adopted it. The latter part of it is a much more liberal and caring view than the original one that the committee presented to the session. Albemarle Presbytery received the overture, considered it along with other comments, and forwarded its own comments to the general assembly.

It was near the end of that year that the question of a unicameral system of church officers arose. The deacons spent some time looking at the advantages and disadvantages of merging the two boards, and by a majority vote decided to ask the session to call a meeting of the congregation to consider the matter. The request to merge was presented at a joint meeting to discuss it at length. Such a meeting was held; the discussion was long and at times heated. The session was almost unanimously opposed to the proposal and did not wish to present it to the congregation. Later, in a meeting of the session, a committee of three was appointed to meet with the deacons to allay any ill feelings that may have been created in the joint board discussion. This matter was not pursued any further.¹³

A weekday Lenten service begun in 1977 continues to this day. The service is held on Tuesdays for thirty minutes at noon, when working people might be able to attend. To make it easier for them to attend, a soup-and-crackers lunch is served. The minister invites other ministers and lay people to lead the services. The circles of the Women of the Church take turns preparing and serving the lunch. Tuesday was chosen as the day for the service in order not to conflict with Lenten services at Centenary Methodist on Wednesdays and Christ Episcopal on Thursdays. The experience with this program has been very good.

Also in 1977 the church decided it should be more supportive of its mission work overseas — to have more personalized participation in missions. The Division of International Missions of the Presbyterian Church, United States, had a program called the Missionary Salary Support Program, in which a local church could designate a portion of its benevolent gifts to help support an assigned missionary overseas, or designate the Witness Season Offering as an “over and above” contribution. The program gives the congregation an opportunity to enjoy a special acquaintance relationship with one or more missionaries or mission families and to share in prayer and financial support. The Board of International Missions established guidelines for local congregations of different sizes. A church of 200-500, within which range First Presbyterian Church membership fell in 1977, would designate \$1,500 of its benevolent gifts to the cause.

The church chose to help support Miss Elizabeth (Betty) Ann

Boyer of Richmond, Virginia, who was serving as nurse/dietician/teacher at Korea Christian Academy in Taejon, South Korea. Miss Boyer is a graduate of Thomas Jefferson High School in Richmond, Virginia; Maryville College in Maryville, Tennessee; and the Medical College of Virginia School of Nursing in Richmond. She has spent some of her furlough time working in the Medical College of Virginia Hospital in Richmond.

She visited the church once when she was home on furlough and spoke to the congregation as a part of the Witness Season program. The church continues to participate in this program and encourages the members to write to Miss Boyer. Newsletters occasionally come through the Mission Board from her to the local church.

The first intern student from Union seminary came to work with First Presbyterian beginning September 1, 1977. His duties were to preach once a month, work with the church school, be responsible for the youth program, and assist the minister in visiting. He was James Young from Bessemer City, North Carolina, a rising senior in the seminary. Jim is very intelligent, aggressive, musical, and has a degree in psychology. His knowledge of music and his baritone voice were put to good use in and out of the church. The majority liked him and his work, as indicated by the minutes of the session on August 7: "The consensus gives Jim very high marks for the work accomplished during the year with us, and the opinion [is] that his dedication, talent, intelligence and spiritual development equip him with the potentiality to be an outstanding minister."¹⁴ As an intern student, working for a doctorate in ministry, Mr. Young was required to do some assigned study by the seminary and to meet once a month with a leader, along with some other students working in the eastern section of the state.

Jim went back to the seminary after his year in New Bern, completed his work, secured his doctorate degree, married Anne Oglesby, a fine girl from Richmond, Virginia, and went on to become an associate minister of a church on the western boundary of Kentucky, where he served for two years before moving to the Spring Hill Presbyterian Church near Staunton, Virginia, where he is performing a fine ministry.

For years the session has been divided into four committees: worship and commitment, witness, service, strengthening the church. For a period of time members-at-large from the congregation were assigned to these. In the beginning the committees were to meet between monthly session meetings to do their work and prepare reports to be presented at the session meetings. Consequently, they met for forty-five minutes before each monthly meeting of the session. Unfortunately, some elders never fully

cooperated with the plan, and this discouraged the members-at-large from attending. While the committee system continued until Pastor Smith's retirement, the meetings before the session meetings and the assignment of members-at-large were discontinued. Each committee met at other times when it felt there was a need to do so.

The diaconate operated for many years under a four-committee structure: finance, property, stewardship, and ushering. The board elected its chair and secretary each year. The minister always met with the board in its regular monthly meetings in an advisory capacity but without a vote. Under the rotation system of both boards, sometimes one who had served one or more terms on the session was elected to serve on the diaconate. In fact, there have been some inactive elders who preferred to serve on the diaconate.

About 1977 it was determined that a personnel committee would be helpful. Such a committee composed of two elders and two deacons was formed. Its responsibilities included the interviewing and recommending of potential staff members (except ministers), the reviewing of salaries (including the minister's), and the consideration of working conditions. Prior to this time, most of these duties had been left to the minister; he welcomed the change.

Since 1977 there has been a planning committee composed of elders, deacons, and members-at-large. When it was first established it made quite a study of current needs and probable needs ten years later. It did not anticipate the extent of growth the church experienced between 1978 and 1985. The committee determined that it should consider purchasing any property that might be offered for sale in the block on which the church is located.

In 1978 the adjoining property east of the manse, known as the Weskett property (lot and house), became available and the church was offered the first option to buy. The planning committee, elders, and deacons met for a discussion and decided that the house was not needed for a manse, that the church had other more pressing needs, and that the cost of purchase and needed repairs on the house prohibited its purchase. The group could not foresee any possible use of the property in the near future, except as rental property, and it did not want to get into the business of renting property.

In early 1978 the session approved the Shared Approaches curriculum for the church school and decided to begin with the first step, "Knowing the Word." This was a change from the use of the Covenant Life curriculum then in use from the preschool through the youth departments, the adults having gone back to the use of the Uniform Lesson Series some five years earlier.

Mr. and Mrs. Robert Nisbet became members of First Presbyterian in 1977, after moving to New Bern upon Mr. Nesbitt's retirement two years earlier. A year later they gave the church twenty-five Schulmerich handbells with cases, table, and accessories, at a cost of \$1,813.67. The gift gave a big boost to the morale of the musicians and increased interest in the music program. Tony Tuckwiller, choir director, immediately began to train a youth bell choir.¹⁵ The Nesbitts now live in the Methodist Home in Winston-Salem, North Carolina.

On the first Sunday in February, 1979, the minister, Mr. Smith, announced at the end of the morning worship service that it was his intention to retire around October 1 of that year. He stated that he would remain in service beyond that date if the church had not secured a pastor by that time and if the search committee tried to secure one in the meantime. It was his feeling, though not expressed, that the church needed a change in leadership, that twenty-eight years as pastor was long enough, and that at sixty-seven years of age he needed a lighter workload.

On March 4 the congregation met on the call of the session for the purpose of electing a committee to search for a minister to replace Smith upon his retirement. The moderator, Smith, upon request from someone in the congregation, explained the procedure the church would have to follow in calling a minister: its relationship to presbytery, the election of a search committee, an evaluation of the church's strengths and needs, the confidentiality of the work of the search committee, the recommendation of a minister to the congregation, and the congregation's call.

The congregation by a motion and vote decided to elect a nominating committee of five to submit the names of nominees for the search committee to the congregation in an adjourned meeting the next Sunday, March 11. Ten people for the nominating committee were nominated from the floor. After balloting, Mrs. Charles Francis, Dr. Francis King, Donald Taylor, Robert Chiles, and Mrs. Alex Meadow were elected.

In the adjourned meeting of the congregation on March 11, ten names were submitted by the nominating committee and five people were nominated from the floor, two of whom declined to serve. As a result of the balloting which followed, these persons were elected to the search committee: William Kellum, Senah B. Seagle, Francis K. King, Jane F. Latham, Daphne Pope, Elza Smith, G. Richard Staunch, Harold M. Vandersea, William F. Ward, Jr., Mary L. Willis, Gretchen Diechmann, Richard Johnson, and Sue Meadows.¹⁶

In a session meeting soon thereafter the moderated reminded its members that presbytery insisted that the local church form a covenant with the new minister, listing what the church expected

of him and what he expected of the church. The session then appointed a committee to make a study and report back on what the church might expect. In its report, which was changed in the discussion by minor amendments, the committee explained its expectations in the areas of preaching, Christian education, counseling, visitation, administration, and civic activities outside the church.¹⁷

In the procedure of calling a minister the presbytery requires that the search committee make available to any prospective minister under consideration a profile of the church and the community. It should contain information on the organization of the church, a description of its membership, the program of each of the organizations within the church, and a description of the strengths and weaknesses of the church. It should contain information on the size of the population of the community, the economy, the number and kinds of industries, and transportation facilities. Such an evaluation by the search committee was presented to the session for its comment and approval in late April. After suggesting minor changes the session approved the profile and commended the committee for the fine work it had done.¹⁸

In March the session voted to ask the diaconate to make a study of the manse in an effort to determine whether or not the church should keep and maintain it, sell it and build a new one in another location, or sell it and not maintain a manse for the minister. It was the feeling of most of the members that the time for making such a determination was in the transition period between the outgoing and the incoming ministers. (It was the conviction of the pastor, never publicly expressed, that the deacons — and probably others in the church — expected that, when the outgoing minister left, the church would sell the manse. Some in the church had contended for twenty or more years that the church should secure another manse because of the cost of maintaining and heating the present house. Hardly any repairs had been made on the building for the last four years, which had caused Mrs. Smith considerable anxiety.)

A committee of the diaconate made the requested study and presented its report to the session in August. It recommended that the church maintain the manse at 411 Johnson Street and make substantial improvements to the structure, the cost not to exceed \$30,000, in order of the following priority:

1. Insulate the building.
2. Provide new heating, ventilating, air-conditioning system.
3. Upgrade the kitchen and install new cabinet work.
4. Furnish new clothes areas in some bedrooms.
5. Replace rear entry porch and steps.
6. Provide second bath upstairs.

7. Paint and wallpaper.
8. Regutter front porch.
9. Remove wood fence.
10. Paint exterior.
11. Develop a landscape plan with occupants.

The committee asked the session to call a congregational meeting for August 19 to consider the report and take the necessary action.

The chairman of the search committee was present at the same meeting of the session to report that the committee was ready to recommend a minister to the congregation. The session agreed that this matter would be included in the call pertaining to the manse. The chairman reported that the minister under consideration desired residence in the manse.¹⁹

The congregation met on August 19 as ordered by the session. First, it voted on a request of the pastor and moderator, Smith, to request Albemarle Presbytery to dissolve the pastoral relationship with New Bern First Presbyterian Church that he might be honorably retired, effective October 7 at midnight. The vote was 131 to 1. Kennedy Ward asked that the minutes show that he voted against the motion to dissolve the pastoral relationship. Albemarle Presbytery, meeting in Ahoskie on October 9, took action retiring him.

The search committee gave a full report on its efforts to find a desirable minister and on the investigation it had made about the person to be nominated to the congregation. One member of the committee reporting on the investigation stated that he had called the chiefs of police in Dunedin, Florida, and New Orleans, Louisiana, where the nominee had served, and learned that the nominee did not have any police record. "This is the only time that this minister has heard of a search committee checking with law enforcement officials about the record of a prospective minister," said Mr. Smith. The committee nominated the Reverend Dr. Richard Cesna Boyd and recommended calling him at a salary of \$14,000 cash, plus use of the manse and other benefits, for a total of \$26,084. After some questions by members of the congregation, it voted to call him, effective October 8, 1979. The vote was 131 to 0 with one abstention.

Following the vote on the call the congregation voted to authorize all the members of the search committee to sign the call, and, in a separate motion, that the elder representative to the meeting of Albemarle Presbytery in October be the one to present the call to the presbytery.

The congregation then heard the report of Charles R. Francis,

deacon and chairman of the committee assigned to study the manse situation. It was the same report the committee had reported to the session, listed previously. After discussion the congregation voted by standing 80 to 0, with no abstentions noted, to adopt the report, and to authorize the trustees to sign a negotiated loan in the amount of up to \$30,000, to be repaid over a ten-year period. The vote was smaller than the one on the call to the new minister, because some of the members had excused themselves from the meeting earlier because of the lateness of the hour. Those who attended the meeting that day felt good about what had been accomplished.²⁰

In March of 1979 the organ committee appointed by the session, composed of Samuel Hughes, Jane Ann Blackerby, William Leibert, Charles S. Hollister, Jr., Vance Jones (ex-officio), and Brent Seagle, appeared before the session to report on its investigation of the condition of the organ in the sanctuary, and how it planned to use the \$5,000 gift from the will of Mrs. John A. (May Gordon Latham) Kellenberger.²¹

Mrs. Kellenberger had a special relationship to New Bern's First Presbyterian church. Her mother, Mrs. James Edwin (Maude Moore) Latham was a member of this church from 1890 to 1905 when she moved her membership to the First Presbyterian Church of Greensboro, North Carolina. When Mrs. Kellenberger was in New Bern on weekends she attended services at First Presbyterian.

Mrs. Latham had a dream of seeing Tryon Palace restored, and in 1944 contributed \$100,000 to the project. Later she gave \$150,000. In March, 1945, the General Assembly of North Carolina authorized the appointment of a Tryon Palace Commission. Later in the year Governor R. Gregg Cherry appointed the first twenty-five member commission. Mrs. Latham was elected chairperson, and Mrs. Kellenberger, vice chairperson.

After Mrs. Latham's death Mrs. Kellenberger was elected chair in 1951, in which position she served until her death in 1978. Mrs. Kellenberger's will directed that sixty percent of her estate be established as a trust to promote the maintenance, betterment, permanence, and progress of the Tryon Palace complex; and also to aid in the purchase, preservation, and restoration of buildings of historical, architectural, and esthetic value in New Bern. In addition gifts were to be made to ten historical, educational, and religious institutions. One of these gifts was the \$5,000 mentioned above.

The organ committee reported that it had invited Dr. Calvin Bower, a professor of the music department of the University of North Carolina at Chapel Hill, to examine the present organ and that he had recommended that the church purchase a new organ

because of the poor condition of the one in use. The committee had received information on Dr. Bower's consultation fee which the committee felt was too high. The session advised the committee to keep the diaconate informed about its work, and to proceed to further investigate and seek a suitable consultant. In a meeting the next month a report from the board of deacons, approving the plans of the organ committee, was circulated among the elders.

In July the committee reported that it had invited Dr. John S. Mueller, head of the organ department at Salem College in Winston-Salem, North Carolina, to examine the present organ and make recommendations. He recommended the purchase of a new instrument in keeping with the beautiful architectural style of the sanctuary. He agreed to be the consultant at a cost of \$150 per trip to New Bern, plus expenses, the total not to exceed \$600. He recommended four organ builders in the United States, one of whom was Charles Fisk.²²

Charles Fisk was invited to examine the organ and the architecture of the sanctuary and then advise as to the type of organ needed. The committee was greatly impressed with him and his recommendations. He later sent written recommendations for the size and style of tracker action instrument he would build.

In late August of 1979, Rev. Gene Miller, pastor of Bethel Presbyterian Church near Maxton, North Carolina, was invited to preach one Sunday. Mr. Miller, his father and mother, sister, and brother had been members of New Bern First Presbyterian for eight years before moving to Clinton, North Carolina. Gene was in the eleventh grade when the family moved. He spent an intern year between his middle and senior years in Union Theological Seminary and was awarded the degree of doctor of ministry upon graduation. He has said that he was inspired for the ministry while he was a member of this church. Now pastor of a church in West Virginia, the Reverend Mr. Miller is another son of the New Bern First Presbyterian Church.

About three years before Smith's retirement, the population of New Bern began to increase, largely because of an influx of retirees from the northern states, most of whom settled in River Bend and Fairfield Harbour. This and evangelistic efforts by the church caused the enrollment of the church to grow. In 1979 the church membership numbered 485. Its budget was \$85,375.00, of which \$15,000.00 went to benevolences (17.7 percent). Through the good work of Dr. Boyd and the congregation, the enrollment is now a little over 700. The church has done a good job of assimilating the new members, most of whom are devout, talented, friendly people.

The historian of the Women of the Church described a ceremony honoring Rev. J. Murphy when he retired:

The Reverend and Mrs. Smith were honored with a reception given by the congregation of the church on Sunday, September 30, [1979], in the Fellowship Hall. Mrs. Smith was presented a white orchid corsage and Mr. Smith a rose boutonniere. A check was presented to him from members of the church and a rod and reel as a gift from members of the Session and the Diaconate. Mrs. Smith, a member of the choir, was presented a gift from them. Among the guests were their daughter, Annette, and her husband, the Reverend Ben Sparks, minister of Second Presbyterian Church, Nashville, Tennessee, and son Jim, a professor of music, Peace College, Raleigh, and granddaughters Kathryn and Elizabeth Sparks. It was a beautiful and festive occasion for all of us.

NOTES

¹Minutes of the Session, V, 341.

²Dr. Joseph Patterson, "The Old Pew Doors" (unpublished manuscript, n.d.)

³Vass, *History of the Presbyterian Church*, 131.

⁴Minutes of the Session, VI, 7.

⁵Minutes of the Session, VI, 40.

⁶Minutes of the Session, VI, 8.

⁷Minutes of the Session, VI, 41.

⁸Minutes of the Session, VII, 106, 111.

⁹Minutes of the Session, VII, 129.

¹⁰Minutes of the Session, VIII, 175.

¹¹Minutes of the Session, VII, 177.

¹²Minutes of the Session, VII, 182.

¹³Minutes of the Session, VII, 152.

¹⁴Minutes of the Session, VII, 152.

¹⁵Minutes of the Session, VII, 214.

¹⁶Minutes of the Session, VII, 107 & 409.

¹⁷Minutes of the Session, VII, 246.

¹⁸Minutes of the Session, VII, 240.

¹⁹Minutes of the Session, VII, 249.

²⁰Minutes of the Session, VII, 410-412.

²¹Minutes of the Session, VII, 238.

²²Minutes of the Session, VII, 265.

Last Sermon by
The Reverend J. Murphy Smith
October 7, 1979

I John 4: 7-13
John 13: 12-16; 31-35

The first epistle of John was written in order that by certain tests an individual may know that he is "a child of God" or a Christian. He gives three tests by which a person may be certain: faith, righteousness, and love. The author makes three great affirmations: "God is light; God is righteous; God is love." If this is the nature of God, he argues, His children will be like Him.

If you want a text to enable you to remember the theme of this lesson, then I refer you to the first part of verse 7 of the fourth chapter which reads, "Beloved, let us love one another." In each of the second and third chapters John speaks of love as a test of the Christian life. In the second, he states that if one obeys God he has the love of God in him; and in the third, if he loves God then he will be like the Father. In the fourth chapter he speaks of love as an attitude that has its source in the nature of God. This love has been manifested to the world in the gifts of His Son. He writes, "Everyone that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love." This is one of the greatest statements of Scripture about God: that God is love. To demonstrate it to the world He gave His only Son that mankind might have eternal life, and might be becoming like the father.

Now if the nature of God is love, John says that we must show that we are His children by a love like His in our attitude toward other people. It is not only our duty to love others, but it is a necessary expression of our own nature, if we are like the Father and have fellowship with Him. The gospel according to John quotes Jesus as saying, as He sat around the table of the Last Supper, "And now I give you a new commandment: love one another. As I have loved you, so you must love one another. If you have love for one another, then everyone will know that you are my disciples." If we love one another we have fellowship with God.

One familiar with the Scriptures can hardly read this passage without thinking of Paul's great hymn of love in the thirteenth chapter of first Corinthians. This epistle was written by Paul to a

troubled church in Corinth. There were many differences among its membership. There were some who adhered to Paul, others to Apollos, and some to Cephas. There were social differences among them. Some in the membership followed the libertine movement which argued that all things are lawful, or it doesn't matter what you do as long as you have faith. There were divisions over laws pertaining to food, since some of the members were converted Jews and others converted Gentiles. There was a problem of speaking in tongues, with which subject Paul deals in Chapter 14. There were some who denied the doctrine of the resurrection of the dead. It was a troubled congregation.

In the twelfth chapter Paul tries to show that every member of the church, regardless of his position, his social level, his economic condition, his particular bias, is important to the church. He gives an analogy in the functions of the different parts of the body, arguing that every part or organ has an important part to play in producing a well-rounded, healthy body. An arm is no more important than a foot, even though the foot may be in a different position. He therefore appeals to the church for unity of spirit. Then follows the famous thirteenth chapter in which he says that love for one another is the way of dealing with the problems that exist in the congregation.

I would not compare this congregation with that of the Corinth, for we do not have some of the problems that Paul found in that church. But we do have some problems of unity here. There are some ill feelings between certain individuals in the church, because of some business transactions. There are some differences in social and economic levels in the church. There have been times when people were divided over some issues. There are some theological differences, though this is a minor problem in our congregation. There have been some hurt feelings as a result of some elections within the congregation. There is some jealousy and envy manifested occasionally. There has been, at times, what might be called politicking that caused a rift. When a person or a group tries to win people over to his or her side of an issue in the church, it nearly always means disaster. This was true in the split in the congregation before I came here. It took place in the argument that we had over the pews. And perhaps it has happened in some other cases. Some new tensions may arise with the coming of the new minister. I wish I could spare you the emotional strain of the transition; but it had to come sometime.

About four years ago a minister in this city told me that some people had made the statement in his presence that when Murphy Smith left First Church the congregation would split wide open. I said then I did not believe it; and I do not believe it now. There are

some seeds of disunity as I have already listed; but your faith is strong enough to prevent these seeds from sprouting and causing division. So I appeal to you to love one another as a means of unifying the church and promoting spiritual growth.

What does it mean to love one another? Listen to Paul: "Love is patient and kind, it is not jealous or conceited or proud. Love is not ill-mannered or selfish or irritable. Love does not keep a record of wrongs. Love is not happy with evil, but is happy with the truth. Love never gives up. Its faith, hope, and patience never fail. Love is eternal."

Hear what Jesus said about love: "You have heard that it was said, 'love your friends and hate your enemies.' But now I tell you, love your enemies and pray for those who persecute you so that you may become the sons of your Father in Heaven" (Matthew 5:43). Again He said, "If you are about to offer your gift to God at the altar and there you remember that your brother has something against you, leave your gift there in front of the altar, go at once and make peace with your brother, and then come back and offer your gift to God" (Matthew 5: 23-24). Hear Him again when He says, "You have heard that it was said, 'an eye for an eye, and a tooth for a tooth,' but now I tell you, do not take revenge on someone who wrongs you" (Matthew 5:39). Again He said, "And when you stand and pray, forgive anything you may have against anyone, so that your Father in Heaven will forgive the wrongs you have done" (Mark 11: 25). "If you forgive others the wrongs they have done to you, your Father in Heaven will also forgive you" (Matthew 6: 14). John tells us that after Jesus had washed the disciples' feet before the Last Supper, He said to them, "I, your Lord and Teacher, have just washed your feet. You then should wash one another's feet. I have set an example for you so that you will do just what I have done for you" (John 13: 13-15). Then just before Jesus left the table of the Last Supper, He offered a long prayer to God, which is found in the seventeenth chapter of the gospel according to John, in which prayer He said, "I pray that they may all be one, Father! May they be in us, just as you are in me and I am in you. May they be one, so the world will believe that you sent me" (verse 2).

As we come to the Lord's table now, and think about what Christ has said to the world, and to us, and what He has done for us, let us search our own lives and repent of and receive forgiveness for any ill feeling that we have toward another, any jealousy and envy that we may be experiencing, any desire to take revenge at the first opportunity on anyone that may have wronged us, any grudge that we may have been holding against someone for a long time, any disrespect we may have toward another person because of his or her status in society. As we think of what Christ has done for us —

as Paul has said, “While we were still sinners Christ died for us” — and as we handle the symbols of His broken body and shed blood, can we hold onto these negative, critical attitudes that we hold toward our brethren? In the words of John, again I appeal to you, “Beloved, let us love one another for love is of God.”

Prayer of Confession

O God of mercy and forgiveness, have mercy upon us for all our sins and shortcomings. We have disobeyed Thee in doing some of the things that Thou hast told us not to do. But perhaps we have failed Thee more by rejecting Thy teachings and going our own way, and simply neglecting to do those things that would give us spiritual strength. We have not always been patient with others, nor understanding of their feelings. We have not been as concerned for others as we have claimed to be. We haven’t made any sacrifices for Thee or for others. We don’t know much about the meaning of the sacrificial life, as taught by our Lord. Forgive us for neglecting prayer that would make us strong. As we look at the cross as an example of Thy love for us, empower our love for Thee that we may be motivated to meditate on Thy Word and follow Thy guidance.

Assurance of Pardon

Hear the comforting words of the Scriptures to all who truly repent: “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. As far as the east is from the west, so far has He removed our transgressions from us.”

Amen.

Pastoral Prayer

Our Heavenly Father, Immortal Love, in the doing of Whose will is our peace, we look to You, the Creator and Sustainer of the universe, for order, purpose and redemption. We thank You that through Your providence our lives have been richly blessed in a land of freedom and abundance, and by an effective witness of the gospel to us. We are mindful of those who have taught us that we might believe, and for the grace of God that spared us from ruin and despair. For the Holy Spirit who convinces us of our sins, stimulates in us the desire to know and do your will, and gives us strength to serve you, forgives us when we fail, we give You our thanks.

¹This account was written by Mr. Smith in 1985. Quoted passages are from minutes of the session for 1985.

We pray that the church may be more effective in our day in proclaiming the good news of the gospel around the world. Give her a clearer vision as to her mission and the will and resources to carry it out. Give each of us, as members of the church, a better understanding of our task and a more serious devotion to our responsibilities. Help us to build a Christian fellowship here that is inclusive, supportive, and contributes to the spiritual growth of every member. Bless the church in its outreach that more people may be brought under the influence of the gospel. Bless each member in his stand for righteousness and justice in his daily life in community affairs.

We pray for our community in the decisions that those in authority make, in choices of leaders that the people elect, in opportunities for decent living conditions for all citizens, in higher moral and spiritual levels, and in more effective ministry of our churches. May we be more concerned for the total life of the community, instead of just the economic. Inspire us to make our community a better place to live.

Help us, Heavenly Father, with our problems of faith. So often, doubt creeps in, sometimes to weaken, and sometimes to cause us to struggle and arrive at a stronger faith. Inspire us to trust You for guidance in all things, and to see Your hand in our day-to-day affairs. Through Christ our Lord.

Amen

I. The Reverend Richard Cesna Boyd (1979—)¹

Dr. Richard Cesna Boyd came to New Bern a week before Murphy Smith's retirement and stayed in a motel until he and his family could move into the manse that was being renovated. The Smith family had moved into their own home near Wilson Creek the first of May to lessen the trauma of separation from the church later and to permit the church to begin renovation of the manse in preparation for the next pastor. Although the work on the manse was not complete, enough had been done to enable the Boyd family to move in two or three days after Smith's retirement.

Dr. Boyd is a native of Dunedin, Florida, a graduate of Maryville College in Tennessee with a bachelor of divinity, and Union Theological Seminary in Richmond with master of divinity and master of theology degrees. He has a doctor of ministry degree from MacCormick Theological Seminary in Chicago. He was an intern student in First Presbyterian Church, Fayetteville, North Carolina, between his last two years in Union Seminary. Upon



Rev. Richard Cesna Boyd (1979—). *Photograph from church archives; photographer unidentified.*

graduation from Union, Boyd became associate pastor of his home church, First Presbyterian of Denedin, Florida. After two and a half years in that position he became pastor of the Lakeview Presbyterian Church of New Orleans, Louisiana, which he served for six and a half years before coming to New Bern. He married Miss Martha Murchinson of Concord, North Carolina, a daughter of the manse, and a graduate of Mary Baldwin College in Staunton, Virginia, and the Presbyterian School of Christian Education in Richmond. The Boyds have two daughters.



The members of the Boyd family are, left to right, Elizabeth, Rev. Richard C. Boyd, Joanna, and Martha (Mrs. Boyd). *Photograph from church archives; photographer unidentified.*

The transition from Murphy Smith's ministry to Rich Boyd's was smooth and apparently without any problems. There was not any time when the church was officially without a pastor. Smith retired from the church on Sunday, October 7, and Boyd began his ministry on October 8. Smith's retirement by Presbytery was on October 9 in its meeting in Ahoskie, North Carolina. Smith said:

Some of my colleagues in presbytery expressed to me the opinion that I should leave the church at least four months before a new pastor should arrive in order to make the transition from the old to the new easier. There is a theory that there should be a period between the two ministries for the congregation to "grieve." It is the opinion of this minister that congregations don't grieve as much as some ministers think, perhaps as much as they wish they would.

The relationship between the two ministers has been most pleasant and good. Soon after Smith's retirement he was made pastor emeritus by action of the session. According to Smith,

I am sure that this was proposed by Dr. Boyd, who conducted a short ceremony to announce the action of the session during the morning worship service on a Sunday soon thereafter. Later, in 1982-1983 I spent twenty hours per week for ten months visiting in the congregation upon the request of Dr. Boyd and the session. When Mr. Grady Moseley came to work with the church during the summer of 1983, I felt that this was a good time to terminate the work. "Rich" Boyd, as everybody calls him, is a good pastor. He has brought to the church some strengths and expertise that it needed at this particular time in its history.

Dr. Boyd was received and examined by Albemarle Presbytery in its meeting in Ahoskie, North Carolina, on October 9, 1979, the same meeting in which Smith was officially retired by the Presbytery. A commission was appointed by the presbytery to install him in the New Bern First Presbyterian Church on October 28, 1979. In the service of installation Rev. John Alexander, pastor of the West Haven Presbyterian Church, preached the sermon; Rev. Charles Moore, pastor of the West New Bern Church, propounded the constitutional questions; Rev. Gerald L. Niece, pastoral counselor for Carolina Telephone and Telegraph Company, charged the congregation; and Rev. Murphy Smith charged the minister. Other members of the commission were Miss Jane Latham, Mrs. Francis King, and Mr. William Ward, Jr., elders of First Presbyterian Church, New Bern. A reception was held in the Fellowship Hall immediately following the service, to which the congregation was invited and encouraged to extend the right hand of fellowship to its new pastor. Thus the transition from the retiring minister to the new one was smooth, happy, and complete.

In the early 1970s job descriptions were written for committees of the session and diaconate, and the church secretary. When Dr. Boyd became pastor of the church he was slow to make changes in the organizational structure of the boards, but near the end of the first year he recommended some new committees and reassigned some duties that several old committees had assumed. Job descriptions for all the committees were written. Some of the comparatively new members in the church had been elected to the two boards and appointed to committees. This has added interest to the work and in many cases a new aggressiveness in tackling some of the problems of the church. Pastor Emeritus Smith says, "At the time of my retirement, I felt that some in positions of leadership were tired of the routine of the work of the church. This was just one of the reasons that I felt it would be good for the church if I resigned as its pastor. The changes that have taken place have stimulated new interest and enthusiasm."

One of the first on-going studies that commanded the attention of Dr. Boyd was the work of the organ committee. Dr. John Mueller, organist and teacher in the North Carolina School of the Arts, was secured as consultant. He recommended four organ builders. One of them was Charles Fisk, whom the committee invited to come to see the church and talk. The committee was impressed with his ideas of the size and exterior architecture of an organ the church should have. He was asked to submit in writing what he would like to build and its approximate cost.

The organ he proposed to build, and which the church bought, contains a total of 1012 pipes, Great 504, Swell 448, Pedal 60,

Great 565 notes, Swell 56 notes enclosed, Pedal 30 notes. The cost would be about \$112,000 plus the cost of inflation over the four years before it could be delivered, because of the amount of work the company had already scheduled. After a study of the design of the proposed pipe organ sent to the church by Charles Fisk, the organ committee recommended on February 3, 1980, that the church contract with the firm of Charles Fisk, Inc., of Gloucester, Massachusetts, to build the organ. The committee, to which had been added Donald Taylor, William Kellum, Lois Evans, and David Henderson, then presented detailed recommendations concerning the procedure to be followed in trying to secure the necessary funds to pay for the instrument:

1. That the organ be designated as a memorial organ for First Presbyterian.
2. That a subcommittee composed of elders Donald Taylor, Samuel Hughes, and Deacon Brent Seagle, along with any members that the session might wish to add, be designated as the organ finance subcommittee and that this committee be responsible for securing funds for its purchase.
3. That the financial support of the instrument be sought without interruption and/or infringement upon the current church budget, and that it not be considered a part of the regular church budget.
4. That the subcommittee be granted permission to contact privately members who might substantially support the financial requirements.
5. That the committee, session, and congregation seek through prayer the guidance of the Lord in the task.

The session approved the plans, commended the committee for its work, and encouraged the committee to proceed with their plans.

In a meeting on May 4, 1980, after Murphy Smith had retired, the congregation voted 83 to 2 to enter into a contract with the Charles Fisk Company "for construction and delivery of a pipe organ at a base cost of \$112,680, said organ to be delivered in approximately 4½ years"² and authorized the trustees to sign the contract. To the base cost would be added the cost of inflation from the time the contract was signed until the organ was installed. Because of orders on hand and the length of time it takes to build an organ, the company could not promise delivery under four-and-a-half years.

The subcommittee on finances for the organ began collecting funds immediately following the congregational meeting, with the idea of securing as much as possible in as short a time as possible and depositing it in a savings account, in the hopes that the interest earned would offset the added cost of inflation on the price of the organ. The church met with success in its drive.

At the date of this writing (early 1985) it is expected that the organ will be delivered in the fall of this year (see Addendum). The old organ has already been removed, and the sound chambers that housed the pipes, one in each corner upstairs, are being torn out. The congregation regrets very much the death in 1984 of Mr. Charles Fisk, a man who will be sorely missed in the organ-building business. There is no doubt, however, that the Fisk Company will build the organ for which it contracted, and that the congregation will be happy with it.

The church has a good procedure for general pastoral care and specific procedures dealing with prospective members, births, marriages, and deaths. Under the subject of pastoral care of church members, for example, these steps are to be taken: When information comes to the church office about pastoral needs, a staff member refers it to the chair of the Pastoral Care and Visitation Committee, who assigns the matter to the Shepherd Program, Women of the Church, or the Aging Committee, depending on the individual and type of need. The shepherd to whom the need is assigned will contact the one with the need and, if appropriate, other members of his or her flock for help. If assigned to the Aging Committee, a case worker might be notified and appropriate action taken.

At the time of a birth in a family of the church, the pastoral care and visitation committee is notified. The minister visits the family and a notice is put in the church bulletin and newsletter. This committee sends congratulations to the family and places a rosebud on the communion table during the next worship service.

When a death occurs in the congregation the minister and staff are notified. The minister visits the family and begins plans for the funeral service. A staff member notifies the Women of the Church, whose members care for the family and furnish food. The Women of the Church has been doing this for many years, with the circles taking turns in performing the service. The Pastoral Care and Visitation Committee is also notified. It calls the officers of the church who may serve as active or honorary pallbearers. It sends cards and visits the family within the first month after the death. The minister visits the next week, one month later, and three months thereafter.

A cassette tape ministry was begun in 1981. The Sunday morning worship service is recorded, and the tape is passed from one shut-in to another, and he or she plays it on a recorder that may be owned by the shut-in or the church. The program works very well, thanks to the efficiency and devotion of those who have been responsible for taking the tapes to individuals, picking them up later, and carrying them to another person. Many shut-ins have

deeply appreciated this ministry. Occasionally there have been shut-ins who were so feeble they could not operate the recorder to play the tapes.

The Presbyterian Church, United States, changed its standard concerning the admission of children to the Lord's Table in 1979 after ten years of debate. Prior to that time the invitation to the Lord's Table was issued to everyone who believed, except for the children of the church who had not made a profession of their faith. The church standards now allow children of church members to partake of the elements used in the communion service if they have been baptized and have been approved by the session. A formal profession of faith is not necessary. The parents of baptized children are to notify the session when they think the child can understand something of the meaning of the sacrament and desire their child to participate. The session meets with the parents and the child to give instruction as to its meaning and grants approval for the child to participate.

The session of this church adopted some guidelines in 1980 for children to be admitted to the Lord's Table as follows: the standards of the denomination do not set an age limit in this matter, but the local church has decided that the minimum age should be that of a child in the second grade in school; the child's parents should have attended an orientation meeting on the subject held for them by the minister; the child's parents determine if the child is ready to participate in the sacrament; they then notify the session, which will interview the parents and the child through the minister and one elder; a special recognition of the child's first communion will be held.

The procedure for trying to reach prospective members of the church has been responsible for much of the growth of the church during the last several years and especially during the last five. When a visitor attends a worship service for the first time and signs the attendance register passed along the pews, the minister writes to the person and someone from the Visitation Committee calls if his or her residence is in this area. If the visitor attends a second time, his or her name is then placed on a mailing list, a member of the Visitation Committee calls on the person, and a minister may also call. The visitor is then invited to an "exploration class" of three sessions covering the subjects of doctrine, history, and government of the Presbyterian church. At the end of the class sessions, those desiring to unite with this church are invited to meet with the session, are received and assigned to a shepherd. During a Sunday morning worship service the individual is presented to the congregation. Usually on the same Sunday following the worship service there is a "coffee" in the Fellowship

Hall at which time the person is welcomed by members of the congregation, and a picture is taken of the person; the photograph is tacked to the bulletin board in the back vestibule of the sanctuary.

It was in 1979 that the church lost two elders who had served it well and long: Charles S. Hollister, Jr., elder emeritus, and Alexander Kolb. The session wrote in its minutes memorial resolutions for both of them. Then in the early part of the next year Elder Parkhill Jarvis died. He left in his will the sum of \$95,000 from his estate, the interest from which will be used for the maintenance of the church property.

About the same time Mr. and Mrs. Clarence B. Beasley proposed setting up a trust to be funded in the amount of \$25,000 and to be known as the Blades-Beasley Trust. The administration and use of the trust were carefully defined. The session approved the plan with gratitude in late December, 1979, and the trust was established soon thereafter.

The church has gratefully received funds from the wills of several other people. George Holland was a member of Tabernacle Baptist Church in New Bern but had a special interest in First Presbyterian, and left the latter \$1,000 in his will. Mrs. B. G. (Helen) Hines willed the church \$2,500. Her mother, Mrs. Mark (Elsie) Stevenson, a great lady who lived into her middle nineties, gave \$3,000.

There have been other memorial gifts by individual family members as follows: a memorial gift of \$1,000 by the John Weskett family to renovate the church library in memory of their son and brother, Charles Weskett, who served the church as a deacon; Mrs. Donald (Gretchen) Deichmann and family gave the brass cross and candlesticks in memory of Don, a beloved elder of the church; an urn was given by the Charles H. Francis family in memory of Mrs. Francis's mother and father, Mr. and Mrs. I. Robert Bell; Rev. and Mrs. Murphy Smith gave a brass flower vase in memory of their son, John; two silver offering plates were given by Ethel Sparrow Kirkland in memory of her father and mother, Mr. and Mrs. Thomas Sparrow; the William Ward family contributed to the purchase of an octave of bells in memory of William W. Ward; the Haywood Guion family gave the pulpit Bible now in use in memory of Elizabeth (Bess) Guion; a lectern for the vestibule was given to honor Betty Marshburn.

Many gifts have been given without any designation as to their use by individuals in memory of deceased church members. A committee has determined to which cause they should be applied, such as the purchase of two silver communion plates in memory of Mrs. Richard (Alma) Johnson; the establishment of a scholarship fund in memory of Douglas McClary; the furnishing of Bibles for

graduating high school seniors in memory of Carl Wheeler, Jr.; the installation of a light in the front vestibule of the sanctuary in memory of Al Kolb; the Norfleet Gibbs funds applied to the landscaping of the lawn; the Dollie Thomas funds added to the Swan Scholarship Fund. Still other funds have been given in memory of Charles S. Hollister, Jr., Marjorie Warren, Louise Hansen, Lola Shelton, Ural Rhodes, Esther Neely Blades, Joybelle Guthrie, Caleb Bradham, Bess Guion, Jack Hollister, and Laura Bryan.

The rules governing the administration of these funds were reviewed in 1981 and a few changes made. The four scholarship funds — John M. Smith, Jr., Hugh Swan, Women of the Church, Ed Wallnau — were to be consolidated for investment purposes only. The John Smith Fund is a gift award from earned dividends to a high school senior; the same ground rules apply to the operation of both the Wallnau and Swan funds as follows:

1. Both funds are to operate as loans.
2. Money from both are available to all Presbyterians in the area, with first priority given to members of First Presbyterian Church.
3. A maximum of \$1,000 per person per school year is allowed.
4. When an individual leaves school, the interest rate of 6 percent accrues, or at such rate as the money market dictates.
5. Repayment of the loan is to begin six months after the student leaves school and the full loan is to repaid within three years.
6. All loans are to be secured by a promissory note signed by the student and his or her parents or guardian.⁶

The church has formulated policies for the use of its facilities, most of which were oral and widely known. Occasionally the session and diaconate have had to review them when a problem arose. The church has long been generous in permitting outside organizations to use its buildings, especially the Fellowship Hall, without charge. It has been the feeling of the majority of the officers that to do so was one way of serving the community. Of late, a written policy has been adopted. The use of the buildings in order of priority shall be: (1) church functions, (2) church members, (3) nonmembers.

This congregation has always been careful about the use of the sanctuary, feeling that any secular use of the building in which they worship would tend to affect their experiences adversely when they worshipped there. The policy now stated is that requests for the use of the sanctuary for other than regularly scheduled services, weddings, or funerals shall be approved by the session upon each request; this has been the unwritten policy for many years.

The policy for the use of the Educational Building and Fellowship Hall is as follows:

1. Nonprofit, non-First Presbyterian Church-related organizations which wish to use these facilities on occasions when a profit may be made, admission charged, tickets sold, etc., shall pay a fee of \$50.00 per day or night for the use.
2. Nonprofit, non-First Presbyterian-related community service groups not charging a fee may use the facilities free of charge.
3. Individuals (members or nonmembers) using church facilities for nonprofit, non-First Presbyterian-related meetings, recitals or activities may schedule such as facilities are available, and will pay a fee of \$10.00 for each day or night of use.
4. All groups outside of First Presbyterian requesting use of the facilities must secure permission from the pastor.
5. No business or profit-making groups may use the facilities at any time.
6. No alcoholic beverages may be served or consumed.
7. Facilities may not be used past midnight on Saturday nights.
8. Each group using the buildings must leave them in good order according to the "rules for use" posted in the kitchen. Other church property may be borrowed on condition that it be signed out by the church secretary and returned in the condition borrowed — repaired or replaced, if necessary; no silver, linen or flower containers may be borrowed.

In early 1981 the church employed its first office manager and lay assistant in the person of Marjorie Stone Shelton, a member of First Presbyterian since 1954. Prior to her marriage to Harry Shelton she attended Meredith and Pfeiffer colleges and directed the youth activities of Centenary Methodist Church in New Bern. During the last decade she has served as a teacher's aide in a public school and as a medical secretary.

The job description calls for a 20-hour week (part-time employment at present), usually from 9:00 A.M. to 1:00 P.M. This person is to keep the master records of the church office, arrange for visits in the pastoral care ministry, arrange for visits to prospects, and have oversight of time and talent activities of the church membership. This person is to have the oversight for planning and administration of the Christian Education program. This office is to take care of much of the "leg work" necessary for the smooth and efficient operation of the program of the church. Obviously, this person provides great help to the minister.

Because of the nature and age of the church's buildings, maintenance is a constant problem. Through the 1950s and early 1960s needed repairs were delayed until they became serious; and then the church would often borrow money with which to do the work — sometimes during the summer — and pay back the loan during the winter months when contributions to the church were



Mrs. Marjorie Stone Shelton became the church's first administrative assistant in 1981. *Photograph by Troy Ferguson.*

better. In the late 1960s the diaconate was persuaded to do a little advance planning as to when repairs should be made, and to include enough money in the budget each year to do the work needed during that year. A schedule of repairs for each building for a period of the next ten years was adopted.

In 1980 the session and diaconate adopted a proposal to set up the Building and Rehabilitation Trust Fund which, when fully supplied, will relieve the annual operating budget and keep the buildings in good condition. This fund shall be invested so that the annual income of such a fund will be used solely for the major upkeep of the church buildings, including capital improvements. Friends and members of the church will be encouraged to contribute to the fund and to include in their wills a bequest for the cause. The fund will continue to grow until it has reached at least \$250,000. It will be administered by the duly elected officers of the First Presbyterian Church of New Bern.

In 1982 the Property Committee of the board of deacons made some suggestions as to the use of the Building and Rehabilitation Trust Fund money. Growing out of the discussion of those suggestions, it was decided by the diaconate to

employ John Peterson as architect project manager for the renovation of the sanctuary, giving him the responsibility of preparing necessary specifications, drawings, and cost estimates to assist in completing each year's planned sanctuary work, and making a recommendation to the Board of Deacons for hiring such a firm or firms to do the work, subject to approval by the Board of Deacons.

One of the first projects undertaken in the renovation of the sanctuary was the repair of the windows, which was begun in late 1981. The windows are original, installed when the sanctuary was built. It is doubtful that anything has been done to them since they were installed, except for the necessary replacement of a pane occasionally and perhaps adding some caulking compound around the panes when it flaked off. The panes of glass are old. When one observes them from a distance of a few feet waves can be seen in them. If a new pane is installed beside the old a distinct difference is clearly visible. The church has tried to keep some old panes in storage for replacement purposes. Presently stored in the belfry are two windows from an old building from which panes can be taken in the future to replace broken ones in the sanctuary windows.

The wood separating the panes of glass in the windows has deteriorated over the past century and a half. In order to repair them properly each window must be taken out, the wood separating the panes replaced with new where needed, the window recaulked, painted, and returned to its frame. It has been a slow and costly process. Fourteen of the windows were repaired in 1981 at a cost of \$1,200 each. Of that cost, \$10,000 came from a grant from the Kellenberger Historic Foundation and \$6,000 from the church. Nine more were repaired in 1982 at a cost of \$10,800 and twelve in 1983 at \$14,400. The final two were repaired at the same time the balcony was prepared for the installation of the new organ, at which time they were uncovered when the present sound chambers containing the pipes for the old organ were removed.

The church has a ministry to the aging, managed by a committee. It tries to determine the needs of the elderly people who may need assistance occasioned by some disability and then find the means by which their needs can be fulfilled. It keeps in touch with the elderly member's family and works with its approval. Members of the committee may choose to visit the elderly member on a regular basis, daily if necessary, to help with necessary purchases and "minor helping events." A social worker may be called in to help, or the elderly person may be referred to a social worker.

In early 1982 a Religious Community Services program was organized under the leadership of Dr. Boyd and First Presbyterian Church. For many years each church in the community tried various ways to meet the needs of the poor in the community. First Presbyterian has had a "service fund" for years, to which the members contributed as they wished — to help people with food, fuel, and occasionally rent, or to assist people passing through New Bern who became stranded. Sometimes the church has helped people whose funds from the Craven County Department of Social Services were expended before the end of the month and were

therefore without food or fuel. The Department of Social Services did not have an emergency fund.

The Religious Community Service organization began with eleven churches pooling the resources they had been giving to help those in need. Each church appoints two of its members to a board of directors, which elects its own officers and meets monthly. Each church is to contribute one percent of its total budget, plus a \$50.00 membership fee. More may be given; direct gifts are accepted. The organization established the following goals:

1. To develop a centralized, cooperative means of providing emergency food, clothing, and financial assistance to the qualified needy of the New Bern area.
2. To develop a ministry to the Craven County jail.
3. To develop an annual hunger walk to raise funds for CROP, an ecumenical agency providing food to the hungry worldwide.

An office established on Tryon Palace Drive is open in the afternoons five days a week and is manned by volunteers who have been instructed in the duties of receiving food, clothing and finances and disbursing the same to those needy people who have been referred to Religious Community Services by the Craven County Department of Social Services or a minister of one of the participating churches. The budget for the organization for the year 1983 was \$12,000.

Food, clothes, and money are contributed to the program in addition to the regular contributions from the participating churches. The clothing and food are stored in a rented building on Tryon Palace Drive. As of this writing (1985) the service is constructing a building on George Street that will serve as office and storage facilities (see Addendum); the land has been leased from the city for twenty years. Most the materials used in the construction have been donated by people in the construction business and by individuals. Also much of the labor is being done without charge. All of this shows the concern that people have for those in need when they can find a practical way of helping.

Part of the Religious Community Service program, which began the first of 1985, is the soup kitchen. It is presently being housed in the basement of Ebenezer Presbyterian Church, but will be moved to the new center on George Street when the building has been completed (see Addendum). This program serves lunch to people on the street and others who may be without food. The average daily number of people being served is approximately fifty.

The soup kitchen has a director, Sister Angela Mary Parker, and about two hundred volunteers who take turns coming in to prepare and serve the food. Some of the volunteers had never met



Between Sunday school and the worship service is a good time for socializing. Photograph by Troy Ferguson.

one another until they met in the kitchen, since they come from the eighteen participating churches. As an associate director has noted, the coming together and working of the volunteers has done about as much for them as the food has done for the hungry, in that they get to know not only one another but also the churches from which they come and the devotion that they exemplify. The leadership has observed changes for the better in the attitude of some people who eat there regularly.

The Religious Community Service is the best program to be established among the churches in New Bern in many years. Though churches previously tried to help the needy, it was never very effective because there was no coordination of the efforts. People on the street and others passing through often went from church to church asking for help and in many cases getting some help from all of them. At one time there were two or three people who came to New Bern about every two months and made the rounds of all the churches for money. Another good thing about the program is the large number of volunteers from the churches involved in serving. The fact that the program has increased from eleven participating churches in the beginning to eighteen at present indicates the effectiveness of the program. When some of the lay people in nonparticipating churches heard of the program, they promoted the idea of their church joining with the churches that were already participating. The pastor of First Presbyterian Church, Dr. Boyd, is to be commended for originating and pushing the plan of organization and securing the large number of volunteers from churches who have given of themselves in this service. It has been good for this church and the community.

On the lighter side of church activities, there is the story of ladies' hats. Joseph Patterson, chairman of the board of deacons 1954-1957, tells a story about counting hats during Sunday morning services:

Parkhill Jarvis had been counting the number of hats worn by ladies of the congregation at the Sunday morning service at the beautiful and historic First Presbyterian Church in New Bern for many years, but it was not until 1979 that John Patterson (John Pat) convinced him that such an important activity should be formalized. Beginning that year the two sat together on the rear pew of the church, counted the hats, and entered the results on the back page of a selected holy Bible. The church has placed this volume with other valuable documents to be preserved for posterity.

Parkhill, a lifelong and devoted member of the church, died in 1980, and bequeathed to it his stately home on Pollock Street. He and I worked many long and dedicated hours as members of the Board of Deacons some thirty years ago. John Pat, a retired naval officer, returned to his home town of New Bern in 1976, and continues his church affiliation from his next-to-the-rear church pew. He is a recent two-term mayor of the town of Trent Woods, the beautiful Trent River community adjoining New Bern.

Their hat check record was kept for almost two years, from June 1979 to May 1982, and forty-eight entries were made during this time. No explanations were given for lapses, one of which was for a period of three months. The average number of hats per Sunday was four. The greatest number, on January 4, 1981, was twelve. On several occasions it was noted that Gertrude Henderson was the only lady in the congregation wearing a hat. On February 1, 1981, Sue Meadows was deemed to be wearing "The Hat of The Year," remembered four years later by John Pat as "sporty tan suede with a two-foot-long pheasant feather (maybe chicken) jutting skyward at a jaunty angle." Certain other entries bear noting. On May 18, 1980, there were "three hats on a rainy day." And on December 21, 1980, ten hats were counted when it was "20 degrees and no heat." On March 30, 1980, when three hats were counted, the entry by John Pat states "Parkhill in hosp." And, on April 20 he notes "Parkhill died yesterday." John Pat continued the record for another year, with the last entry on May 17, 1981. On that date three hats were worn, representing no gain over the original entry on June 17, 1979. The combination of this discouraging fact and Parkhill's death possibly is the factor to blame for the cessation of this worthwhile endeavor.

Desultory counts, with no recording of results, have continued to be made by John Pat and myself. We observe that few hats are being worn in our church these days. This is particularly worrisome in view of the fact that the church is filled every Sunday by "the old guard" and the large and welcome numbers of "newcomers" to New Bern. On the positive side is the fact that some of the younger ladies are beginning to wear hats, and they are chapeaux of great distinction. It is also pertinent to note that it is very difficult to observe all the hats in the balcony while sitting on the back pews downstairs, so the situation may be brighter than it appears. But John Pat observes that "Helen (Mrs. Hugh) Swan, Gertrude, and Julia Maxwell Allen are still the only consistent hat wearers."

When I returned to New Bern in 1982, the story of this activity so intrigued me that I wrote the following poem about it, dedicated to my friend Parkhill and my cousin John Pat, and also entitled "Sunday Morning Hat Check."

When Saturday fades in the west,
We welcome Sunday with great zest,
And hasten to our rendezvous,
Two center seats, the rear church pew.

From there we gaze with practiced eye
At all the ladies passing by.
And when they've sat, these ladies fair,
We count and judge the hats they wear.

Not many now compared to yore;
'Tis rare to even find a score.
But quality indeed is great.
Some are ornate, and some sedate.

And when with care we've looked around
At what is sitting on each crown,
In undertone, quiet repartee,
We comment on the hats we see.

"Aunt Mary's there, her face aglow.
In peacock mode is her chapeau.
As she greets friends on either side
The Bird resplendent, rides with pride!"

"Miss Emma, laced upright and trim,
Prefers a black hat rather grim.
She has, to offset visage stern
The sweetest smile in all New Bern."

"Zounds! Look at that! My eye deceives!
A brim so wide it's to her knees!
Who can she be?" "Can't see her face.
She's sitting in Aunt Mary's place."

"Young Pattie's hat is sweet and coy.
She catches eye of man and boy.
I'm proud, of course, to be a sage.
But oh, were I one-third my age!"

"Now cast your eye at Mrs. Boggin,
And all the flora on her noggin!
Nandina, boxwood, garden pea,
Verbena, yew, and one oak tree!"

"There sits Eliza ten rows down,
An Indian headdress on her crown.
The feathers sway as we sing forth;
On exhale, south, and inhale north."

"Well, I declare! Just look at Kat!
From west New Bern in cowgirl hat!
With eyes asparkle, spirits high,
She sings the hymns while slapping thigh!"

"Glance left and tell me what you see.
Is that a bright red peony
Which springs from tiny hat unseen?
Or does it sprout from Mabel's bean?"

"That's not a garden in row three,
But flowered hats in canopy.
Six heads beneath, they bow as one.
Nods posied field in unison."

"Now look to right at Cousin Nan.
Her head's been bowed since church began."
"In prayer?" "No and not in praise.
Her heavy hat prevents head raise!"

"That perky hat marks Cousin Sue.
She always sits by someone new.
When things get dull she likes to show
Designs she's made for new chapeaux."

"Miss Mary Ellen has no peer.
She wears the best hat of the year.
A music box, to softly play
Selected anthems while we pray."

"But Gertrude is excelled by none!
She's worn hats more than anyone.
Devotion to this stylish theme
Has made her Captain of the Team!"

By sermon's end we've gathered stats,
And entered data on these hats
In Holy Book, for those to see
Who study our church history.

But ere we leave that sacred place,
We praise the Lord in all His grace.
Then ask Him, with a winsome smile.
To not let hats go out of style!

In 1982 members of the Outreach Committee of the session, having received many communications about the plight of the Vietnamese refugees, felt it was an appropriate time in the life of the church to undertake the sponsorship of a refugee family. In August the family, secured through the office of the Church World Service, arrived at the Raleigh-Durham airport: the father, Quan Tan Vo; the mother, Hoe Pham Vo; and their little girl, Thuy. They spoke very little English and possessed only the clothes they wore. The family presented to this church a challenge which it met admirably.

One of the church members provided an apartment for the family, completely furnished through the efforts of the Women of the Church circles and other members of the church. The kitchen cabinets were stocked with food. Necessary funds for the provision and support of the family were provided by the session and diaconate. A team of volunteers worked together to teach the family English, to take them to the doctor, dentist, etc., to show them around town, and to make them feel welcome in the church. One member secured a job for the father. Others created a carpool to provide transportation for the child to nursery school.

The family stayed in New Bern for about a year and then moved to Goldsboro to be near some of their relatives. Their gratitude was obvious and often expressed profusely to different members of the congregation. They looked upon the members of First Presbyterian Church as their "family" and continued to do so even after moving to another city.

Mr. Grady B. Moseley was employed by the church to assist the pastor during the summer of 1983. He had just received his degree of master of education from the Presbyterian School of Christian Education in Richmond. At that time Murphy Smith was helping with the visitation of the shut-ins and elderly. When fall arrived Smith resigned, thus making it possible for the church to keep Grady until a decision could be made as to who the associate minister might be.

A nominating committee to seek an associate minister was elected by the congregation in August, 1983. About the same time the session took action to extend Grady Moseley's employment



The Reverend Grady Burns Moseley served as associate minister, 1983-1986.
Photograph by Grady Burns Moseley.

until he or someone else was called to be the associate pastor, the extension to last until January 1, 1984.

The Reverend Grady B. Moseley was elected by the congregation to be the church's associate pastor effective November 6, 1983, at a salary amounting to approximately \$22,000, including insurance, housing allowance, travel, etc. He was received and examined by Albemarle Presbytery which met in the Rivermont church in Kinston on November 8; a commission to install Moseley was appointed.

His installation service was held on November 20. The Reverend Joseph Cochran, Jr., presided and propounded the constitutional questions; Rev. Beth A. Miller, an invited guest minister, preached the sermon; Ruling Elder Fred Wheeler led the constitutional questions for the congregation; Elder Marjorie S. Shelton led the ordaining; Dr. Richard Boyd charged the minister; and Rev. Eugene Kendall (guest minister) charged the congregation. Elder Carlton Erving was a fifth member of the commission.

Mr. Moseley was born and reared in New Orleans. He was baptized in and became a member of the Lakeview Presbyterian Church of that city. His ambition took him to Whitworth College, a Presbyterian school in Spokane, Washington, where he graduated in 1978 with a degree in history and sociology. The following year



Susan Kim Latham Moseley
A Graduate of Campbell University

he entered Union Theological Seminary in Richmond, Virginia, and after three years of study, graduated with a master of divinity degree. That same year he enrolled in the Presbyterian School of Christian Education in Richmond, where he received a master of education degree. During his years of collegiate and graduate study he was active in several congregations. He worked with youth groups at Northwoods Presbyterian Church in Spokane and spent one summer in an extensive youth program at his home church in New Orleans. While in the seminary he worked in a variety of roles in churches in Wilmington, North Carolina, and Amelia and Richmond, Virginia. He married Miss Susan Kim Latham of New Bern after he came to First Prsbyterian.

Anyone having read the history of this church this far should be aware of the efforts of the church to know Christ and to make Him known, to grow in grace, and to serve the Lord in community life. As a "Welcome Booklet" of the church states,

We are a congregation that stands firmly within the Reformed Tradition. This tradition affirms that Jesus Christ is the head of the church and that all power and authority is His. We believe that as a congregation we have been called into being to serve His purposes and to glorify God the Father. We are called to be the people of God and to enjoy the full benefits of His mercy. God extends His grace to all who accept it.

The church works through many programs to enable its members to know Christ and grow in His spirit:

Educating the members of our church is of the utmost importance. . . . We have a comprehensive confirmation program that begins with preschool age children and runs through high school. At the end of the youths' participation in this program it is intended that they know themselves to be contributing members of the faith community who seek to serve God.

Our educational program does not stop here. Three well-attended adult classes meet for three quarters of the year. The adult division offers the Uniform Lessons Series which relies heavily on Scripture. Two other classes provide a variety of Biblical, theological and life-style courses designed to educate and help think through the dynamics of our faith. We work at designing a meaningful educational program.

There are what are called "house churches" that meet in members' homes for study and fellowship. They meet once a month for a covered-dish supper, fellowship, and a formal discussion. The members who desire to participate are placed in groups of approximately twenty people. As of this date there are four such groups meeting.

There is a Women's Bible Study that meets twice a month on Tuesdays under the leadership of one of the ministers to take an in-depth look at various passages of scripture. "The study is presented in a way that allows sharing to take place, and each woman finds herself growing in her faith and in her commitments."

There is also a Men's Bible Study that meets on two Thursdays of the month at a luncheon meeting. It is aimed at men under forty-five years of age. It is also led by one of the ministers. During the year 1984-1985 the study was on the Book of Revelation.

There is a Growth Group composed of women under the age of forty-five who meet twice a month with one of the ministers for a period of sharing. The themes for discussion permit the women to explore processes of growth and struggle that they have experienced as they have taken their places as mature women. Sharing, support, and a rich fellowship of prayer are encouraged. This organization has enabled many younger women to deepen their faith and to form good friendships in the church.

All the women in the church are members of the Women of the Church organization. It is divided into five circles, each composed of about twenty-five members, which meet monthly from October through May. The purpose is to study the Bible and to organize themselves to perform service in the church. Each quarter there is a general meeting of all the women for luncheon, business, and inspiration. The service performed by this organization is vital to the life of this church.

During 1984 Women of the Church reported that its members had sponsored Lenten lunches; contributed to White Cross; sent the *Guidepost* magazine to shut-ins; dressed dolls and filled stockings for the Salvation Army for Christmas; held a cleaning day for the sanctuary; served as welcomers following church services; visited shut-ins; through the circles helped families during bereavement; collected towels, bedding, and toiletry articles for the Craven County Social Services Department for children going to summer camp; and donated sandwiches for the Bloodmobile.

Through the years the church has had a good music program which has played an important part in its worship. There are currently four choirs representing a variety of religious musical interests and community service. The Sanctuary Choir serves throughout the year for Sunday morning worship, Christmas Eve, Maundy Thursday, and Good Friday services. A wide variety of music is performed.

The Youth Choir is composed of teenagers, grades six through twelve. They serve at least once a month and on major holidays. They present a special music program during the year and sometimes sing in nursing homes. It is a volunteer choir that meets just prior to the youth group meetings late on Sunday afternoons.

The Choristers is composed of children in the second through the fifth grades. Like the Youth Choir, it usually performs once a month and presents a special program once a year. It meets on Thursday afternoons for an hour and a half after school. Its

rehearsals include experimenting with handbells and rhythm instruments, and participating in recreational activities.

The Handbell Choir performs at least once a month. It plays for preludes and offertories and sometimes accompanies the other choirs. Members of this group are necessarily members of the other choirs. It rehearses on Sunday evenings.

The music director is Mrs. Patricia Kerr Rowlett, a graduate of St. Andrews Presbyterian College with a B.A. degree and special study in voice. She came to this position in 1980, and has rendered good service to the church and has been a leader of good music in the community. Vance Harper Jones, the organist, is a graduate of the University of Florida with a master's degree in organ.

There are several socially related programs designed for developing good fellowship. One is the New Horizons group composed of senior citizens. Its activities consist of bimonthly dinner meetings with programs of general interest, sight-seeing trips, picnics, fishing trips, and dancing. The Men of the Church group meets once a month for a steak supper and a program covering a wide range of topics. There is a Salt Shaker program in which three or four couples or individuals meet in a home for a host-provided dinner and light refreshments. On Wednesdays about a dozen retired men meet at noon in the Fellowship Hall, eat the sandwich lunch each has brought, and play cribbage until 2:00 P.M.

There are four sports groups. The tee-ball team is for boys and girls ages five through eight. The Minor League team is composed of boys and girls nine and ten. For boys and girls eleven and twelve there is the Major League. The church sponsors a basketball team in the New Bern Church Basketball League. Players in this league must be at least twenty-one years old. Each team is allowed as many as four players who are not members of that church, which indicates the keen competition that exists among the churches within the league.

The church has recently embarked on a new adventure in children's programs. It is a school for preschool children.

The purpose of the school shall be Christian nurture. The church understands this to mean providing a place, an atmosphere, leadership, and program aimed at helping children develop an awareness of themselves as children of God, loved by Him through Jesus Christ. It shall be an extension of the already successful Sunday School program.

The First Presbyterian Church, through its Session and Christian Education Committee commissions each year a Pre-school Board of Directors which shall set all policies and procedures for the operation of the school. . . employ all teachers and aides, and appoint a Pre-school Director,.

All leadership for the school shall be given by active Christian adults who feel secure in their relationship with God. Preferably all teachers and aides shall be active members of First Presbyterian Church as shall the members of the Pre-school Board. The basic framework for the school shall be the Bible's story of God



Rev. Grady Burns Moseley coached the tee-ball team in 1985. *Photography from church archives, photographer unidentified.*

with His people in the Old and New Testaments with the emphasis on Jesus as God's chosen One for all. The program shall blend the practical learning needs such as sharing, truth-speaking, courtesy, helpfulness, kindness, discovery, and delight with the Christian story and the Christian faith.

In the 1984-85 school year, at two-morning-a-week program for three-year-olds would be established. The following year would see the addition of a three-morning-per-week program for four-year-old children.

The board members for 1984-1985 are Carol Morgan, Trudy Martin, Gin Monroe, Susan Mosely, Fran Thomas, and Ann Emmerich. The chairperson of the board is Trudy Martin. The teachers are Julia Speight, Teresa Bailey, Margaret Cooper, and associate teacher Fran Thomas.

First Sermon By
Dr. Richard C. Boyd

October 14, 1979

The question “Who are you?” has long been one of the essential questions each person has had to answer well if he or she expected to do much with life. It is a favorite question asked in the fields of psychology, education, and human development. It is the question we hope our children will find meaningfully answered as they muddle their way through adolescence. The kind of answer we give this question determines to a large degree the kind of lives we shall live.

We Christians are a peculiar people in that we feel that a *goodly portion* of the answer to the “Who are you?” question does not come from *within* ourselves, but comes to us from the *outside* — from our common heritage as followers of Jesus Christ.

I am reminded of a famous pianist in the early part of this century who had quite humble beginnings — he came from a peasant background. Yet he was so good he played in Europe before kings and queens. On the night before he first played before royalty he got a telegram from his mother saying simply: “Remember who you are!”

Well, as we gather here this morning — as we begin this new relationship together, the charge to remember who we are is most appropriate in helping us get started.

II

There are, of course, a number of ways we can present and understand ourselves as we try to remember who we are:

1. We can take a statistical approach:
My name is Richard Cesna Boyd, 411 Johnson Street (someday), 35, December 9, 1943, son of Robert and Pearl Boyd, born in Dunedin, Florida, Social Security No. 711-03-2634, Telephone No. ?, six feet-two inches tall, 200 pounds, wide of girth, thin of hair.

But the statistical approach really doesn't give us much — it may give information, but little true knowledge of who we are. The

constant complaint we often hear these days is that too frequently we're boiled down to these statistical dimensions.

2. Or we can think of ourselves from the point of view of what we offer in public — describing our jobs, our accomplishments, our activities.
3. Or we can remember who we are in private, remembering who we are with close friends and intimates.

The truth is that we are many selves:

We are the self we feel we are, the self others see, the self our children see, the self we don't like. In all of them we recognize potential, both positive and negative. Which potential best describes who we are as we remember?

Are you the self we see limited by *human nature* — fixed by our genes and environment, never able to be much more than the lot we've been handed by forces that be?

Are you an insignificant self — one single biological speck lost in the vast history and complexity of the universe?

Are you an evolving self who is your own worst enemy, locked into a syndrome which declares that even at your best, your intentions are perverted toward your own ends at the expense of others?

The truth is that you and I are many selves.

III

Yet in using this Corinthian passage as our *lens*, we are called upon to remember who we are. And in this passage we gain some clues as to how we can remember who *we* are in ways that will help us in this experience together.

Paul says, "The old has passed away, behold, the new has come." The New Testament fairly throws this conviction to believers. Jesus of Nazareth — Jesus the Christ — has a significant role in defining who we are. That was what his ministry was about. And that remembering has to do with something new, not simply a collection of the old data about ourselves. You know about him — it's our common heritage. He set about identifying people with God — and not anything else.

1. The statistics about a person obviously didn't interest him — He even changed the names of his followers.
2. He found himself at odds with the bigwigs of his day when he challenged the public selves they sought to portray as who they were.

3. He called into question the narrow visions people had about what or who was acceptable to them in private.
4. He couldn't see folks as simply playing roles determined by their human nature. He thought they were capable of so much more.
5. He failed to be deterred by the notion that we are really insignificant specks in a vast universe. Rather he saw each human as a person of immense potential and great worth.
6. He was not overly optimistic — thinking humans were getting better all the time.
7. Nor was he greatly pessimistic — despite the corruption of mankind, he saw more in human spirit than simply a tale of woe. He knew there was God-likeness in each person and he sought to get at that special part of people to help them grow. In essence, one of his messages to people was, "You were made to be so much more than this — come, let me help you to be your true self."

IV.

Remember who you are — these are words to help us see ourselves as Jesus sees us — as God has looked upon us — not as limited, sinful, insignificant nothings — but as the people of God, empowered by His spirit to live more fully because of His care for us and our faith in response.

A new era has been proclaimed in Christ, says Paul — an era where men and women serving as the body of Christ speak for God — represent God — reveal God to a hopeless people. This new era defines who we are. We are the people who are marked by the conviction that sin and death no longer have the last word, that our relationships with each other are best affected by love — that no one is beyond the scope of God's care — nor ours — that by our serving and our word, the God-likeness in those we meet can be gotten at and the self that God created folks to be can be more and more reality.

Remember who you are — above all other description — "Ambassadors for Christ," as Paul puts it, "God making his appeal through us." It's a high calling. It's a noble task. It's the identity we've been given as God's people through Jesus Christ.

V.

You see before you this morning a solitary figure. My face and voice are unfamiliar. I am a newcomer to this church and this community. It is said of me that I am the minister.

But look closely; look with eyes of faith. I am a solitary figure, but I am a representative figure as well. I stand before you with a cloud of witnesses. Part of who I am comes from the many kind, wise, and loving people who have shared their Christian lives with me. In my profession I share an honorable tradition: I share the ministry of Christ with the whole church; I share my ordination with colleagues known and to be made known to me; I share the historic faith with the saints and the apostles. I dare not stand here alone and speak the Word of God to you, but in the company of so many who have gone before me and those who stand, even today, before a congregation of God's people, I am made bold to speak the Word as the Spirit gives me utterance.

The strangeness of my face and voice is a temporary condition. Even now, as you see and hear me, I am moving from anonymity to personhood. In the tomorrows to come we shall share ceremonies, festivities, times of joy, and times of sorrow to discover who we are in this pastoral relationship. You do not need me; you need the spirit of Christ to animate your bones and to swell your spirit. I cannot do that for you. But it is the testimony of Scripture that where we meet in need, the Spirit of Christ dwells there.

It is true that I am a newcomer to this church and community, but in that I share a common experience; once, in some way, you were new to this place, too. You have made a home here; so shall I. You have become a participant in this community of faith; so shall I. You have grown to love one another and care for others' joys and sorrows; so shall I. As we walk together in faith, time will banish the memory of when we joined the pilgrimage.

I am your minister, duly called to be so by traditions of our church. I have come here leaving many warm experiences behind. You are a people experiencing the move from a stable, loving relationship to one that is yet uncertain. Each of us shall honor and preserve what in our past has been good. As we hold on to our memories we also relinquish their claims upon us. We are free to be you and me. We have freely chosen to walk together. We are free to grow in the covenant and communion Christ has established in His church.

Therefore in the name of Jesus Christ we begin together, you and me. The hurts and hopelessness of our small worlds and the larger world are our arena of activity. Understanding and being understood are our fellowship. Hope in the amazing grace of God is our faith. Following our Lord Jesus is our life-style.

"The old has passed away, behold, the new has come. All this is from God, who through Christ Jesus reconciled us to himself and gave us the ministry of reconciliation . . . so we are ambassadors of Christ, God making his appeal through us." We are as yet strangers.

But we have this common identity in Christ — and this common task. Building upon this — remembering, above all, who we are, let us begin this new experience together.

Amen

Author's Addendum: Progress Report, 1985-1987

A period of almost two years has elapsed since the bulk of this history was written. Therefore I think it wise to relate what has happened in the life of the church during this period in this addendum.

One of the exciting things that happened during early 1986 was the installation and dedication of the new memorial organ by C. B. Fisk, Inc., Opus 89. On the first weekend in February of that year twelve of us from the church flew to Boston, and went by cars to Gloucester, Mass., to see and hear the organ that had been built for our church. It had been assembled, and the company had invited us and many of the people surrounding Gloucester to hear it. For three hours on Saturday afternoon many musicians played it, while the remainder listened.

On the following Monday the company began disassembling the instrument and packing it in a large van. On the following Sunday, February 9, the van arrived at the church at noon, at the end of the morning worship service. About 100 people of the church brought lunch, ate it in the Fellowship Hall, and began unloading the van. There were children as young as four years old, along with adults, who helped carry parts of the organ into the church and placed them in the balcony. There was much laughter and picture-taking during the process. Most of those present had never seen the inside of a pipe organ and were surprised that there were so many parts.

During the following five weeks five men and one lady from the organ company were in New Bern to assemble and tune the organ; two of them, the tuners, were here for the last two weeks. They stayed in the homes of some of the church members and were served the evening meals, usually at the church, in order to save time. It was an enjoyable experience for those who performed these services to get to know these talented workers.

The Fisk organ was dedicated on Sunday afternoon, February 9, with a concert by the church organist, Vance Harper Jones. During the next eight months five others gave inaugural concerts: Gregory Jones, a New Bern native, who served our church as organist and director of Christian education 1974-1976, now director of music of a Methodist church in Florida; Bette Jo Pierce, Centenary Methodist Church, New Bern; Elsie Pollock; Jack Mitchener, winner of a national organ competition award; John Mueller, North Carolina School of the Arts; Larry Allen, Immanuel Congregational Church, Hartford, Connecticut; and Christa Rakich, organist and faculty



The Fisk Organ was dedicated February 9, 1986. *Photograph by John Murphy Smith.*

member of New England Conservatory, Boston and University of Connecticut. It was a good series of concerts.

This is the fourth organ this church has had. It is hoped and expected that this one will last for more than a century. Its cost, excluding \$30,000 spent in renovating and strengthening the balcony where it is located, was \$177,000. It was funded entirely by contributions outside the regular budget. Its design was created with careful consideration of the historical and current significance of the sanctuary in the religious life of the congregation, the architectural blending of the instrument, and the organ's capabilities. It is a beautiful organ with a fine tonal quality.

Extensive repairs on the sanctuary were begun in early 1986 and completed in the late spring of 1987. The exterior of the building had been covered with several coats of paint through the years, some of which had begun to flake off, thus leaving a rough surface when painted over. The old paint was burned and scraped off (a slow process) and new paint applied.

The bell tower was renovated, a project which required extensive scaffolding. A new roof was put on the tower, and the old weather vane, with its bullet holes, was put back on. New lattice-work was built for the openings on all four sides and for all three

levels of the tower. The original had deteriorated, and some of the slats were missing, thus allowing birds and pigeons to enter and nest. For years screen wire inside the tower had kept them out.

In the spring of 1986 the first class of fifteen tenth graders made their confirmation. Dr. Boyd inaugurated the confirmation program in 1980. He had worked out the program in his former pastorate in New Orleans as a basis of his doctoral degree. From the sixth to the tenth grade the youth in the program went through eleven courses of study. Integral to the confirmation effort were the youth church school classes, a youth choir, Middle High Explorer Camp, and several trips and retreats.

At the end of the course work and in the tenth grade, the youth went on a special confirmation retreat at which time they were challenged to think through what a commitment to Christ and His Church would mean. Each wrote a statement of faith and participated in the Sacrament of the Lord's Supper. The clerk of the session shared with them the church's expectations for their Christian lives. Then each of them opened a letter from his or her parents in which the parents expressed their hopes for their child's future. A few days after the retreat students met with the session members, who examined them on their Christian knowledge, experience, and faith. On the first Sunday in June they made their public profession of faith before the congregation, after which they knelt, and the elders laid their hands upon their heads, while the minister led in prayer. They were then given cross necklaces to wear, symbolizing that they belonged to Christ.

It was late in 1985 that a Capital Fund campaign was begun in the church and completed in early 1986. The purpose of the campaign was to raise funds outside the budget for repairs on the sanctuary, Fellowship Hall, help support a medical mission program in Haiti, and contribute to the Albemarle Presbytery's Capital Fund drive for its camp and new church development. Pledges amounting to \$400,000 were paid over a four-year period, with \$40,000 of it to go to the presbytery's campaign.

It was late in the spring of 1986 that Rev. Grady Moseley, the associate minister, announced that he would resign in September as a minister of First Church, in order to pursue a master of theology degree in systematic theology and ecclesiastical history at St. Andrews University in Scotland. The church showed its appreciation for Moseley's services by gifts to him and Kim, his wife, to help them in their transportation to, and stay in, Scotland. It was a coincidence that before Mr. and Mrs. Moseley arrived in Scotland, Dr. Boyd and his family spent five weeks traveling in that country and England.

After Mr. Moseley left, and beginning the first of October and



The Reverend William Murdoch Klein has served as associate minister since 1987.
Photograph by Troy Ferguson.

continuing until February, 1987, Mr. Murphy Smith was employed by the church to spend ten hours per week visiting the shut-ins, the hospitalized, and the elderly in the congregation.

A search committee composed of Melba Wheeler, chairperson, Tom Bridges, Dineen Durkee, Mary Jane Fisher, Burton Hess, Francis King, Peggy Marshall, William Pope, and Nancy McAden was elected by the congregation and began its search for another associate minister about the time Mr. Moseley left. The committee is said to have received over one hundred applications for the position. The church was fortunate in securing the Reverend William Murdoch Klein, who, with his wife, the Reverend Deborah Heckel Klein, and three children — Hannah Katherine, Jordan MacLeod, and Elizabeth Currie — arrived in late January, 1987, and began work the first of February.

Mr. Klein was born in Asheville, North Carolina, on September 1, 1954, the son of the Reverend Dr. and Mrs. William R. Klein. He spent the early years of his life in Black Mountain, North Carolina, Rock Hill, South Carolina, and Roanoke, Virginia. His father has been pastor of Second Presbyterian Church in Roanoke for about eighteen years. Bill Klein is a graduate of Hampden-Sydney College with a degree in Bible and religion. After college he spent a year working with the Iona community in Scotland. He then entered Union Theological Seminary in Richmond, Virginia, and graduated

with the degree of master of theology in 1981. There he met and married Deborah Elizabeth Heckel. Following graduation from the seminary they became pastors of the Northview Presbyterian Church in Danville, Virginia, where they served for five-and-a-half years before moving to New Bern.

Deborah Klein, a native of St. Joseph, Missouri, is a graduate of Douglas College (Rutgers University) with a B.A. degree in anthropology, and Union Theological Seminary in Richmond, Virginia, with a master of divinity degree. Before entering the seminary she taught school and supervised a park's recreation program. Since moving to New Bern she has transferred her membership to Albemarle Presbytery as a minister-at-large. Because of the young ages of their children she does not plan to engage in any permanent work outside the home at this time.

Bill was installed as associate minister on March 1 by a commission of Albemarle Presbytery consisting of Dr. Richard Boyd, Dr. Taylor Todd, and Rev. Murphy Smith, ministers; and elders Mrs. Melba Wheeler, First Presbyterian, Carl F. Barwick of the West New Bern Church, Max E. Armstrong of the Neuse Forest Church, and Burton Y. Hess and Dr. Francis P. King of First Church (both honorary). The Reverend William R. Klien, father of Bill, preached the sermon. Dr. Boyd asked the installation questions. Melba Wheeler questioned the congregation and Deborah Klein gave her husband a beautiful charge. The Reverend Murphy Smith charged the congregation.

Planning for an addition to, and renovation of, the Fellowship Hall was begun in late 1986 and will be completed in 1988. A new kitchen added to the rear of the building was designed by Charles R. Francis, architect, and Frederick H. Bailey, Jr., builder, both members of this church. The oil furnace that has heated the Fellowship Hall for thirty-three years and the two air-conditioning compressors that have served for a little more than fifteen years have been replaced by a new heating and air-conditioning system. The roof has been painted, and so has the ceiling. The old kitchen will be turned into rest rooms as funds become available in early 1988 — one rest room in this building has served both men and women for thirty-five years.

With an increase of membership in 1986 (a net gain of fifty-five) there has been an increase of a little over \$9,000 in contributions. The budget adopted for 1987 was \$277,280, up from \$227,280 last year. As of this writing the proposed budget for 1988 is \$394,235. The following categories with figures and percentages of the total budget are interesting: personnel — \$177,685 (45 percent); benevolences — \$77,000 (19.5 percent); church program — \$31,550 (7.9 percent); operations — \$66,800 (16 percent);



The Klein Family
Jordan, Elizabeth, Hannah
William, Deborah

capital expenditures—\$41,500 (10.5 percent).

As has been stated before, First Presbyterian and its pastor, Rich Boyd, have played an important part in organizing and supporting the Religious Community Service organization, which has rendered real service to the community. Some figures taken from a report at the end of 1986 indicate what kinds of help have been supplied: 3056 families received some kind of aid — 322, food; 2566, clothing; 235, money. The total cost of services was \$27,357. In addition, 20,317 meals were served in the soup kitchen at a cost of \$9,388. Each year RCS (Religious Community Service) sponsors a Crop Walk in which some people volunteer to walk; others volunteer to pay the walker of their choice a specified amount of money for each mile. The Crop Walk takes place on a Sunday afternoon. A part of that money goes to the support of RCS, and part goes to the state organization, CROP, for alleviation of hunger. In 1986 five hundred people joined in the walk, which raised \$12,847. Walkers from nineteen different churches participated in the RCS program.

The church has a good record of reaching out to others. The Outreach Committee reported that it spent \$61,500 in its program last year. The list of activities included a \$500 gift to the Women's Shelter in Craven County; one dentist and \$4,000 in financial aid to Haiti; \$2,000 for Union Theological Seminary, Richmond, Virginia; leadership of worship services at the Guardian Care Nursing Home; and twenty volunteers for the soup kitchen.

A member of the congregation gave the church some property on Sutton Avenue, about six blocks from the soup kitchen, for the purpose of establishing a shelter for the homeless, with the idea of deeding the property to RCS. The city board of aldermen refused to rezone it after a neighbor raised objections to the shelter's being located there. Property nearer the soup kitchen had been offered, but neighbors in that area also objected with the same results. A building in the 400 block of Broad Street has been approved for the shelter, and has been rezoned by the board to permit its location. RCS expects to raise the money for the purchase and renovation of the lot and building by the middle of the year.

The church has prepared a Christian education manual for 1987-1988 that describes how the education program is organized, the purposes and goals of the program, the type of courses offered, and the responsibilities of the leaders. Some of the highlights of the program might be interesting to people who may read a history of this church a hundred years from now; therefore, some statements from the manual are pertinent:

The purpose of the education program of the church is to expose the participants in the school to the "concepts, ideas, and bits of heritage and

tradition," so that they will become "conversant with, and able to use, them as thinking and faith tools."

The goal of the adult program is to enlighten Christian adult members in their study of the Word, to challenge their interests, to learn and seek God's Word, to enhance their worship through study, to promote the Good News among Christians, and to foster an environment conducive to bringing believers closer to God.

The manual spells out the concepts and ideas to be dealt with in the kindergarten through the fifth grade of school. The Confirmation-Commissioning program begins with the sixth grade and runs through the tenth. The design calls for a three-year cycle of courses for the spring quarter of each year to present in manageable form the content of the Bible, major Christian beliefs, and a look at Presbyterian history, government, and life as a churchman. The first year covers a survey of the Old and New Testaments; the second year, a primer for Presbyterians; and the third year, the Presbyterian heritage. These courses are for grades six, seven, and eight. The focus for grades nine and ten for all quarters is on the church and personal commitment of faith.

In addition to the church school classes there is the Sunday evening program under the oversight of the Youth Ministry Council for both Middle Highs (grades 6-8) and Senior Highs (grades 9-12). with the focus on growth, learning, service, fellowship, and worship.

It is in the spring of the tenth grade that the youth who have participated in the program are challenged to make their commitment to Christ, are examined by the Session, and are confirmed as adult members of the church.

The responsibility for the educational program of the church belongs to the session, as it always has. However, the session has delegated the same responsibility to an education committee composed of two elders, one of whom is the chair, several persons-at-large, the church school superintendent, along with four division chairmen.

On the second Sunday in August of 1987 the congregation met and authorized the borrowing of \$135,000 for the installation of a new heating and air-conditioning system for the sanctuary and the Education Building with the expectation that it would be installed by the time heat is needed in the late fall. There has been a delay due to some problems with bids. Consequently, it will be sometime in early 1988 before the system is installed. For years, the Education Building has depended on window units for air-conditioning and on a hot water system for heat. Therefore air ducts must be installed for the new system in that building.

In 1985 a team of five members of this church went on a

fact-finding trip to Haiti to determine whether there is a need and opportunity for this church to help in Christian mission work there. When the team returned they enthusiastically recommended that we furnish some financial aid to the St. Croix Hospital. Dr. David McNeeley, an American physician and administrator of the hospital, and Father Albert, a Haitian Episcopal priest working in the hospital, have been the contact persons through whom our church has worked. They were present and spoke to us about their work on one of our Lenten Church Night programs in March of 1987.

The church has sent Dr. McNeeley a ham radio which will make his work more efficient and will enable our church to keep in touch with the hospital. In addition, the church provides two scholarships each year for students to attend the agricultural school in Cap Haitian. As of this date there has been considerable political unrest in Haiti for the last six months. Dr. McNeeley reports some difficulties in his work because of it; his travel has been curtailed because of the danger involved. A new governor has just been elected with the blessings of the military. It is to be hoped that conditions will become more stable soon. First Presbyterian has sent a check for the scholarship for the agricultural student to the Atlanta office of the Presbyterian Church (USA), pending more stability in the city of Port-au-Prince before dispatching the money. An amount of \$10,000 has been included in this church's 1988 budget for the mission work there.

Mr. Smith says of his own activity:

On October 1, 1987, I began work as a staff member of the church again, visiting the shut-ins, elderly, inactive members, spending ten hours per week, I appreciate the fact that Dr. Boyd and the session trusts me to do this. I made it a policy from the beginning of my retirement not to know anything of the internal work of this church except what I read in the church bulletin and news letter, and what anyone might tell me. I ask no questions and never criticize any change or policy. As far as I am concerned Rich has not made any mistakes since his becoming pastor of this church! I have had my day in the church, and I am happy for Rich to have his. He is doing well with it. I commend him.

As more members of our denomination remember the church in their wills, so it is also occurring in our local church. During the last two years the church has received money willed to it by three deceased members whose estates have been settled: Mrs. William (Nell) Gaskins, \$5,000; Amel Rothermel, approximately \$80,000; and Wallace E. Jones, \$139,000. In some cases the use to which the funds are to be put has been designated in the wills. There have been two memorial gifts received: a new octave of handbells was given in memory of Mr. William Black by members of his family; also, family members gave a new set of Chorister choir robes in

memory of Mr. William Pomeroy. All such gifts indicate a love for the Lord and church.

Through the generosity of Elder Rufus McAden and his wife, Nancy, his partner, Douglas Spear, and Spear's wife, Linda, two building lots in the Hidden Oaks subdivision across highway 17, south from River Bend were made available to the church for the price of one (\$18,000) for a site for a new church, possibly in the 1990s. The offer of the five acres of land was made known to Albemarle Presbytery, which gladly bought it and will hold it for some congregation that wishes to build there. The cost of similar lots in that subdivision has already increased since this purchase.

The music program of the church continues to expand both in number of choir and choir members. In 1987 a new handbell choir called the Genesis Bells was formed for beginners. The Youth Handbell Choir was given a new name, the Westminster Bells. An adult choir was formed to sing for the early morning (8:30 A.M.) worship service two Sundays of the month. The Sanctuary Choir presented an engraved communion tray to the church in honor of Miss Betty Aberly and Mrs. Jean Lawrence for their many years of service to the church choir.

The church offers many programs for growth and Christian fellowship. In addition to the regular worship services, church school for all ages, and youth programs on Sunday evenings, there are the Women of the Church with monthly circle meetings, Men of the Church meetings monthly, New Horizons for senior citizens, Tuesday Morning Women's Bible Study, the Growth Group for Women, the Younger Men's Bible Study, a support group for the separated and divorced, and the preschool classes.

During the 1986-1987 school year there were three preschool classes. On Mondays, Thursdays, and Fridays a class for small children called Mother's Morning Out was held from 9:00 A.M. until 12:00 P.M., with Margaret Copeland and Mary Hubbard as leaders. Sixteen students were enrolled.

There was a class for eleven three-year-old students that met on Mondays, Wednesdays, and Fridays at the same hours, taught by Teresa Bailey and Linda Grimes. There is a four-year-old class meeting from 9:00 to 12:00 Mondays through Fridays, in which there are fourteen students, led by Fran Thomas.

In addition to the programs mentioned above there is the House Church program. At the present there are six, each meeting once a month in someone's home for a covered-dish meal, study, and fellowship. The leaders of these groups are Rich Boyd, Bill Klein, Daphne Pope, Marjorie Shelton, and Melba Wheeler. The groups vary in size from twenty to sixty. It is planned that a fourth class will be added soon.

Near the end of 1987 a computer with software was purchased for the church for about \$7,000. A member of the church set up the procedure and is now training Mrs. Caroline Smith to operate and manage it, spending some time each Monday morning showing her how to operate it. Since Caroline's position has been upgraded as to time and salary and she will no longer be the church secretary, her secretary's position will be divided between Mrs. M. B. (Daphne) Pope and Mrs. John (Lucy) Solomon, each working on assigned days. The computer is expected to save time and promote efficiency.

About fifteen years ago there was a consideration of the unicameral system of church officers. The diaconate, by a majority vote, recommended to the session that it call a meeting of the congregation to consider merging the diaconate and session into one board called the session. In a joint meeting of the two boards there was a long discussion in which the session disapproved of the plan and finally voted unanimously against calling a congregational meeting. During the latter part of 1987 there has been a study and recommendation to transfer property and financial responsibilities back to the session, and pastoral care to the diaconate. Since then the session has voted to recommend to the congregation a unified board plan.

This church continues to grow at a rapid rate because of the movement of many people into New Bern and the surrounding area, the good programs of the church, and its excellent method of evangelism that is working. In 1987 the church received 150 new members, while sustaining a loss of thirty by death and transfer. Any large growth of a congregation presents a problem of assimilation. The church has been aware of the problem and has been very successful in dealing with it. This success can be credited to its ministerial leadership and the work of the congregational nominating committee. When one observes carefully the membership of the two boards it will appear that their membership is fairly evenly divided between those who have been members of this church for several years and those who have recently moved into the area and the church. One factor that has aided the process of assimilation has been the wise use of the time and talent cards that the members are asked to sign each year during the stewardship season. Most of the new arrivals are talented people, having been successful in business and leadership positions in various types of organizations.

APPENDIXES

A. Elders of the Church

The date of ordination is not indicated since some elders were ordained in other churches before they came to this one. Prior to 1950 an elder was elected to serve as long as he was able or until he resigned. In that year the elders adopted a rotation system under which they were elected for definite terms.

Aberly, F.: 1/7/1937.

Aberly, J.M.: 1/31/1932.

Allen, George: 1954.

Almon, Frank: 11/4/1956-1959; 11/6/1960-1964; 1967-1970.

Bailey, Frederick: 10/31/1965-1968; 1970-1973.

Barbour, Jean: 1987-1989.

Barden, Graham A.: 1931.

Baxter, B. Hunt, Jr.: 1988-1990

Baxter, Nathaniel M.: 11/18/1951-1955; 10/22/1961-1964; 1967-1970.

Beasley, Clarence B.: 11/16/1968-1971.

Bell, J. Robert: 2/27/1958-1961; 1968-1969; 1969-1972.

Bell, William H., Jr.: 10/25/1958-1961; 1961-1965/1968-1969; 1969-1972.

Blackerby, J.N.: 11/18/1973-1976; 1977-1980.

Blades, Lemuel Showell, III: 1/1/1982-1984; 1986-1988.

Branch, Robert J.: 1987-1989.

Bray, William H. L.: 1903.

Bridges, Thomas D.: 1987-1989.

Briley, Phoebe J.: 1/1/1985 (for 3 years).

Carpenter, Howard J.: 11/18/1951-1952; 1956-1959.

Chiles, Robert N.: 11/7/1971-1974; 1975-1978; 1983-1985.

Claypool, J. D.: 1931.

Cotton, Alice G.: 1/1/1985 (for 3 years).

Cuthbert, Emmett: Date of service unknown.

Dees, Charles A.: 10/22/1950-1951; emeritus 1979.

Deichmann, Donald: 10/22/1961-1964; 1965-1968.

Dunn, Lewis F.: 12/7/1975-1978.

Emmerich, Craig H.: 1988-1990.

Ellis, W. B.: 1903.

Faust, Thomas: 1900.

Ferguson, B. Troy: 1988-1990

Fisler, Chester A.: 1/1/1981-1983; 1986-1988.

Fitch, Allen: Date of service unknown.

Fitch, Chester A.: 1/1/1981-1983; 1986-1988.

Foy, C. E.: 11/13/1890.

Francis, Frances: B. 1971-1974 (the first woman elder of this church.);
1983-1984; 1986-1988.

Gossard, L. J.: 1/31/1932.

Guthrie, Kermit L.: 10/22/1972-1975; 1976-1979.

Hall, M. Thomas, Jr.: 1/1/1985 (for 3 years).

- Hand, William, L.: 6/1/1921-1950.
Harke, Dennis N.: 1/1/1985 (for 3 years).
Harris, Kathleen W.: 1987-1989.
Hay, Robert: 1/18/1817.
Hawes, Elias: 1/18/1817.
Henderson, David S.: 11/10/1974-1977.
Henderson, Raymond, Jr.: 11/15/1964-1967; 1968-1969.
Henry, T. A.: 5/21/1893.
Hess, Burton Y.: 1/1/1985 (for 3 years).
Hollister, Charles S.: 6/21/1921.
Hollister, Charles S., Jr.: 4/9/1928-1931; 1958-1961; 1962-1965; 1966-1969; 1972-1974; Emeritus 1979.
Hollister, Jack T.: 10/24/1954-1957.
Hollister, William: 2/5/1891.
Hollister, William, Jr.: 2/26/1939; 10/1/1950-1951; emeritus 1967.
Howard, Donnell: 1/1/1984-1985.
Howard, Edward C.: 10/31/1965-1968; 1975-1978.
Hughes, Samuel M.: 10/26/1969-1972, 1973-1976, 1977-1980; 1983-1985.
Hutchinson, John: 1/3/1871.
Hyman, T. G.: 1931.
Ives, George N.: 6/26/1921.
Jarvis, David F.: 5/21/1893.
Jarvis, Parkhill: 11/17/1968-1971.
Jennette, John B., Jr.: 11/13/1955-1958; 1960-1963.
Jerritte, James E.: 2/2/7/1949/1950, 1959-1962.
Johnson, Richard S.: 12/12/1976-1979.
Jones, John: 1/17/1817.
Jones, Wallace E.: 10/12/1952-1955; 1956-1959; 1966-1969.
Kellum, William C.: 12/12/1976-1979, 1979-1982.
King, Francis: 12/3/1978-1981.
King, Francis P.: 10/25/1958-1961; 1962-1965; 1972-1975; 1986-1988.
Kolb, Alexander K.: 10/1/1950-1951; 1952-1955; 1956-1959; 1960-1963; 1964-1967; 1969-1972; 1973-1976.
Lake, Eugene R.: 11/7/1971-1974; 1975-1978.
Latham, Jane F.: 12/11/1977-1980.
Latta, D. L.: 1/31/1932-1943.
Lynn, J. W.: 1/1/1985 (for 3 years).
McAden, Rufus F.: 12/16/1979-1981; 1987-1989.
McGeachey, R. S.: 3/3/1940.
Maxwell, Harold: 11/13/1955-1958; 1959-1962; 1963-1966; 1970-1973; emeritus 1979.
Mayer, G. Ben: 1/1/1983-1984.
Meadows, J. Alex: 11/6/1960-1963; 1964-1966; 1967-1970.
Meadows, Sue: 12/16/1979-1982; 1984-1986.
Menius, E. Flynn: 11/21/1927.
Miller, Gene: 1963-1964.
Miller, W. W.: 11/1/1953-1956; 1957-1960; emeritus 1961.
Mitterling, Norman, Jr.: 11/7/1971-1974.
Moeller, Wendy P.: 1987-1989.
Morgan, Richard E.: 1/1/1984 (for 3 years).
Myers, Boyd C. II: 1988-1990.
Omstead, Allen: 11/4/1962-1965; 1966-1969.
Ornsby, John C.: 4/4/1943-1950.
Patterson, F. M. Simmons: 11/1/1953-1956; 1957-1960; 1961-1964; 1968-1971.

Patterson, S. P.: 10/1/1950-1952.
 Perrou, Anthony M.: 1986-1988.
 Peterson, John N.: 11/1//1968-1971; 1974-1977.
 Peterson, W. Axel: 11/18/1951-1954.
 Pope, Daphne B.: 1/1/1982-1984.
 Pope, M. B.: 11/18/1973-1976.
 Query, James S., III: 1/1/1984-1986.
 Ramsey, William E.: 1/12/1952-1955.
 Rardon, Jack R.: 1982-1985.
 Reeves, Henry: 4/9/1946-1949.
 Rogers, Samuel E., Jr.: 11/10/1974-1977; 1979-1982.
 Rowe, William: 10/27/1957-1960; 1969-1972.
 Safeley, J. W.: 10/2//1961-1964; 1966-1968.
 Savoie, Mildred, N.: 1/1/1984-1986.
 Shearin, F. C.: 10/27/1957-1960.
 Shelton, Harry W.: 11/10/1974-1977.
 Slater, Joseph E.: 1949-1950; 1950-1952; 1958-1961; 1964-1967; 1970-1973; 1978-1981.
 Slover, Charles: 4/14/1883.
 Smallwood, Samuel W.: 1916.
 Smith, Eliza M., Jr.: 1/1/1981-1983; 1986 (deceased 1986).
 Smith, Henry B.: 6/26/1921; 1950-1952; 1954-1957.
 Sparrow, Thomas: Date of service unknown.
 Staunch, G. Richard: 1/1/1981-1983; 1987-1988.
 Stevenson, Martin: 4/14/1933.
 Stone, Benjamin H.: 1983-1985.
 Swan, Hugh: 11/12/1967-1968.
 Taylor, Donald Ransone: 11/17/1968-1971; 1972-1975; 1976-1979; 1982-1983.
 Taylor, Kathleen F.: 1988-1990.
 Taylor, R. N.: Date of service unknown.
 Upshaw, Charles R.: 1/1/1983-1984.
 Vandersea, Harold M.: 1984-1986.
 Vick, A. B.: 11/1/1953-1954.
 Walker, Binford L.: 10/29/1959-1962; 1963-1966.
 Ward, Alfred D.: 11/18/1951-1954.
 Ward, William F., Jr.: 1970-1973; 1974-1977.
 Watson, S. P.: 4/4/1943-1950.
 Wheeler, Frederick C.: 12/12/1976-1979; 1983-1985.
 Wheeler, Melba B.: 1/1/1982-1984; 1986-1988.
 Wood, E. H.: 2/27/1949-1950; 10/1/1950-12/28/1950.

B. Deacons of the Church

With most of these the date of ordination was the same as the installment, but in some cases they were ordained in another church before having been elected and installed in First Presbyterian in New Bern. First Presbyterian records do not indicate the date of ordination in every case. Until the rotation system was adopted in 1950 deacons served for life or resignation.

Aberly, J. M., Jr.: 10/1/1950-1953; 1954-1957.
Almon, Frank: 11/18/1951-1954.
Anderson, Albert O.: 12/7/1975-1978.
Bailey, Frederick: 1/4/1956; 1961-1964.
Bailey, Frederick H. Jr.: 1988-1990.
Barbour, Maurice: 11/7/1971-1974; 1975-1978.
Barden, Graham A.: 11/1/1950-1951.
Baxter, Benny H.: 10/22/1961-1964.
Baxter, Nathaniel M.: 4/29/1945-1948; 1950-1953.
Beasley, Clarence B.: 11/4/1962-1965.
Bell, J. Robert: 2/19/1945-1950.
Bell, William H., Jr.: 11/13/1955-1958.
Bender, Neil C.: 1/1/1983-85.
Bersh, W. O.: 10/24/1954-1957; 1960-1961.
Blackerby J. N.: 1/17/1968-1971.
Blackerly, Jane Ann: 1986-1988.
Brigham, Joseph J.: 1/1/1982-1985.
Briley, Phoebe J.: 1/1/1982-1984.
Brunk, Thomas F.: 1/1/1984-1986.
Bryan, Edward K.: 4/20/1890.
Bryan, James S.: 10/30/1966-1967; 1967-1970.
Bryan, W. M.: 10/1/1950-1953.
Burroughs, G. M.: 11/13/1955-1958.
Callahan, Susan D.: 1987-1989.
Carmichael, Fred W.: 10/12/1952-1955.
Chiles, Nancy H.: 1/1/1981-1984; 1986-1988.
Chiles, Robert M.: 11/17/1968-1971.
Claypool, Jess D.: 1916.
Cooper, Margaret C.: 1/1/1984-1986.
Corning, Louis A., III: 10/31/1965-1968.
Crawford, Wiley: elected 1971, died before ordination.
Criscitiello, Frederick, III: 1986-1988.
Curry, Virgil A.: 11/12/1967-1969.
Daniels, Harvey J.: 2/27/1949-1950.
Davidson, Gerard: 11/10/194-1977.
Deichman, Donald: 10/25/1958-1961.
Dennison, Ami R.: 11/12/1893.
Dickey, Faye N.: 1/1/1983/1985.
Dillehunt, Dale B.: 10/22/1972-1975.
Dixon, Winston W.: 1988-1990.
Dunn, Lewis: 10/2//1972-1975.
Eckel, John L.: 1/1/1985-1987.
Ellis, Warren: 1900.
Emmerich, Craig H.: 1/1/1985-1987.
Faulkner, A. Gerald: 1/1/1982-1984.
Foy, Claudius E.: 3/28/1896.
Francis, Charles H.: 10/25/1959-1962.
Francis, Charles R.: 12/3/1978-1981.
Freeman, Robert: 11/18/1973-1976.
Garvey, William: 10/31/1965-1966.
Gault, Clarence: 10/25/1959-1962.
Gibbs, Kenneth W.: 11/10/1974-1977.
Gossard, L. J.: 1936.
Grady, R. Dwight: 1987-1989.

Guion, Haywood: 11/18/1951-1954.
Guthrie, Kermit L.: 10/26/1969-1972.
Hall, M. Thomas, Jr.: 1/1/1981-/1983.
Hamilton, Oliver W.: 1987-1989.
Hancock, C. T.: 1903.
Hand, William L.: 1916-1950.
Hand, William L. Jr.: 9/17/1972-1975.
Harke, Dennis M.: 12/16/1979-1982.
Harris, William L., Jr.: 12/12/1976-1979; 1987-1989.
Henderson, Davis S.: 10/22/1961-1964; 1968-1971.
Henderson, Loulie B.: 1/1/1985-1987.
Henderson, Raymond, Jr.: 11/1/1953-1956.
Hofmann, Martin H.: 1/1/1983-1985.
Hollister, Charles S.: 11/12/1893.
Hollister, Jack T.: 11/18/1951-1954.
Hollister, William, Jr.: 4/20/1890.
Holmes, Robert P.: 11/15/1964-1967.
Honeycutt, Gattis C.: 10/27/1957-1960.
Howard, C. Edward: 10/12/1952-1955; 1958-1961; 1963-1966.
Howerton, Lee: 10/25/1958-1961.
Hudnell, Hilton, Jr.: 10/12/1952-1955; 1970-1973.
Hudnell, Hilton, Sr.: 10/1/1950-1951.
Hughes, Samuel M.: 10/20/1966-1969.
Humieny, Stanley, J.: 10/25/1958-1961; 1966-1969; 1973-1976.
Hyman, Thomas C.: 1900.
Ingraham, Kathleen H.: 1/1/1984-1986.
Ipock, Carroll G., II: 1988-1990.
Irons, Thomas G.: 1/1/1983-1984.
Ives, Charles Luther: 4/20/1890-1950; 1950-1952.
Ives, George N.: 3/28/1886.
Ives, John B.: 1903.
Jackson, Samuel P.: 11/1/1970-1973.
Jarvis, David Franklin: 4/20/1890.
Jarvis, Parkhill O.: 11/1/1953-1956.
Jennette, John B., Jr.: 11/18/1951-1954.
Johnson, Albert S.: 1/1/1982-1983.
Johnson, Richard S.: 11/7/1971-1974.
Johnson, Timothy: 10/22/1972-1975; 1976-1979.
Jones, Wallace E.: 4/29/1945-1948.
Kellum, Ralph: 10/27/1957-1960.
Kellum, William C.: 11/7/1963-1966; 1971-1974.
Keniez, Randall D.: 1/1/1984-1984.
King, Francis P.: 11/13/1955-1958.
King, Paul: 11/15/1964-1966.
Kolb, Alexander K.: 2/27/1949-1952.
Lake, Eugene R.: 11/17/1968-1971.
Lane, John: 1900.
Latham, Jane: 11/10/1974-1977.
Leibert, William, J.: 12/16/1979-1982.
Lindau, Roberta: 1/1/1984-1984; 1985-1985.
McAden, Rufus Y.: 11/18/1973-1976.
McCotter, Grady L. Jr.: 11/18/1951-1955.
McFadyen, Neill L. Jr.: 12/7/1975-1978.
McGee, H. Wendell: 12/11/1977-1980.

Marshall, Albert: 10/31/1965-1968; 1970-1973.
Marshburn, Betty: 10/22/1972-1975.
Maxwell, Harold: 1/31/1932-1950; 1950-1952..
Maxwell, Harold, Jr.: 10/26/1969-1972.
Meadows, J. Alex: 11/4/1956-1959.
Meadows, Sue: 11/7/1971-1974.
Menius, James L.: 11/1/1953-1966; 1966-1967; 1967-1970.
Messer, Samuel: 10/22/1961-1964.
Miller, Alexander: 3/28/1886.
Miller, Gene: 11/6/1960-1963.
Miller, William W.: 1/31/1932-1950; 1950-1951.
Minges, Forrest: 10/25/1959-1962; 1970-1973.
Mitterling, Norman, Jr.: 11/6/1960-1966; 1966-1968; 1977-1980.
Montgomery, Charles A.: 10/26/1969-1972; 1974-1977.
Montgomery, Ruth K.: 1/1/1982-1984.
Morgan, Richard E.: 1/1/1981-1982.
Mustard, Robert M.: 12/12/1976-1979.
Nisbet, Robert: 12/16/1979-1982.
Norville, Thomas J.: 12/12/1976-1979.
Oates, Walter: 11/15/1964-1965.
Oliver, Braxton: 10/1/1950-1952.
Olmstead, Allen: 10/27/1957-1960.
Pate, George: 11/1/1963-1966.
Patterson, Joseph F.: 11/1/1953-1956.
Perdue, Nancy E.: 1987-1989.
Perrou, Anthony: 12/3/1978-1981.
Peterson, John N.: 11/4/1956-1959.
Peterson, W. Axel: 10/1/1950-1951.
Pope, Daphne B.: 12/11/1977-1980.
Pope, M. B.: 10/22/1961-1964; 1969-1972; 1978-1981; 1984-1986.
Pope, William B.: 1988-1990.
Rankin, James R.: 10/31/1965-1968; 1974-1977.
Rarden, Jack R.: 11/17/1968-1969; 1969-1972; 1973-1975.
Reed, Sharon C.: 1/1/1982-1984.
Reynolds, David R.: 1/1/1981-1983.
Rivenbark, David E.: 4/15/1945-1950.
Rogers, Samuel E., Jr.: 11/12/1967-1970.
Rothermel, U. Amel: 12/7/1975-1978.
Rowe, William: 11/1/1944-1945; 1953-1956.
Safley, J. W.: 10/25/1958-1961.
Seagle, Brent M.: 12/3/1978-1980.
Semeler, Henry: 11/6/1960-1963.
Shearin, Frank C.: 10/24/1954-1957.
Shelton, Harry W.: 11/13/1955-1958; 1965-1967; 1968-1971.
Sherratt, William A.: 11/4/1962-1963.
Slover, Charles E.: 1893.
Slover, Charles G.: 1900.
Smith, Earle, P.: 11/18/1951-1954.
Smith, Helen R.: 12/3/1978-1981.
Smith, R. H.: 6/17/1923.
Smith, William B.: 11/5/1963-1966.
Souloff, A. E.: 10/21/1923.
Stanfield, Charles: 11/1/1970-1973.
Staunch, G. Richard: 10/18/1973-1976.

Stevens, Earl R. 12/12/1976-1979.
Stone, Benjamin H.: 12/7/1975-1978.
Stone, Merle: 12/16/1979-1982.
Stroud, Thomas E.: 1986-1988.
Swan, Hugh: 10/1/1950-1951.
Tate, Hugh: 10/20/1966-1967.
Taylor, David L.: 1/1/1983-1985.
Taylor, Donald Ransone: 11/15/1964-1967.
Taylor, Johanna W.: 1/1/1981-1983.
Thomas, John A.: 10/24/1954-1957.
Thomas, Sidney: 11/15/1966-1968.
Torrence, Sam M.: 10/24/1954-1957.
Vandersea, Harold M.: 12/3/1978-1981.
Varner, Donald: 11/15/1964-1966.
Vester, Neill: 11/4/1962-1965.
Walker, Binford L.: 10/12/1952-1955.
Ward, William F., Jr.: 10/31/1965-1968.
Warren, Michael W.: 1/1/1985-1987.
Waters, Alva J.: 11/13/1967-1970; 1971-1974; 1977-1980.
Wells, Ronald R.: 12/11/1977-1980.
Weskett, Charles: 11/4/1956-1958; 1961-1964; 1966-1969.
Wharton, James D.: 1988-1990.
Wheeler, Carl S.: 12/16/1979-1982; 1986-1988.
Wheeler, Frederick: 10/22/1971-1975.
White, C. L.: 11/13/1955-1958.
Whitehurst, Emmett: 10/27/1957-1960.
Wood, Earnest: 7/14/1929.

C. Clerks of the Session

The earliest sessional records in possession of the church begin with the year 1891. All previous records have been lost. Clerks are listed in chronological order.

William Hollister: — to Nov., 1891.
C. B. Foy: 1891; 1891-1921.
W. L. Hand: 1922-1950.
J. E. Jerritt: 1951-1953.
A. K. Kolb: 1954-1955.
N. M. Baxter: 1956-1958.
Frank Almon: 1959-1963.
J. W. Saffley: 1964-1965.
Frank Almon: 1966-1967.
A. K. Kolb: 1968-1968.
Raymond Henderson, Jr.: 1969-1970.
A. K. Kolb: 1971; 1971-1973.
Gene Lake: 1974.
A. K. Kolb: 1975-1977.
Joseph Slater: 1978-1979.
Samuel Hughes: 1980-1981.
Elza Smith: 1982-1983.
Samuel Hughes: 1984-1985.
Harold Vandersea: 1986-1987.

D. Trustees of the Church

The records are not clear — in fact, some are nonexistent — as to when all of the following were elected. The records do indicate the names of those serving at a particular period in the church's history.

Allen, George: 1822.
Allen, Vine: 1822.
Bradham, C. D.: 1922, 1950.
Brown, Silvester: 1822.
Bryan, W. G.: 1886.
Bryan, W. M. 1950, 1967.
Carpenter, H. J.: 1922.
Chester, S. M.: 1822.
Clarke, John D.: 1901-1905.
Dennison, Ami R.: 1886.
Dewey, Charles: 1822.
Ellis, W. B.: 1901-1905.
Foy, Claudius E.: 1886. 1901-1905.
Gibbs, Mrs. N. M.: 1967.
Graham, Edward: 1922.
Hand, W. L.: 1922.
Hawes, Elias: 1822.
Hay, Robert: 1822, 1842.
Henry, Thomas A.: 1886, 1901-1905.
Hollister, William: 1822, 1842.
Hollister, William, Jr.: 1886.
Hollister, Wm. M. D.: 1950, 1967.
Hyman, T. G.: 1922.
Ives, Charles L.: 1901-1905.
Ives, George W.: 1901-1905.
Jarvis, David F.: 1901-1905.
Johnson, Richard S.: 1967.
Jones, Asa: 1886, 1901-1905.
Jones, John: 1822.
Kilburn, David N.: 1886.
King, Ed. C.: 1822.
Lane, John B.: 1886, 1901-1905.
Maxwell, Harold: 1967.
Miller, Alexander: 1886.
Pelletier, P. H.: 1901-1905.
Primrose, Robert: 1822. 1886.
Slater, Joseph E.: 1967.
Slover, Charles: 1842, 1886.
Slover, George: 1886, 1901-1905.
Smallwood, S. W.: 1886, 1901-1905.
Stevenson, Mark W.: 1922.
Stevenson, Mrs. Mark W.: 1922.
Taylor, Isaac: 1822.
Taylor, Richard: 1842.

E. Women's Organizations

The organized work of the women in the church consisted of societies in the early days of our church. After the Civil War, when the church was split, their work continued in the Presbyterian Church in the United States. It was not until 1988 that an organization was established in two presbyteries. The first organization on the synod level was formed in 1904. By 1911 there were eleven such organizations. The first department of women's work on the general assembly level was approved by that body in 1912, and the Woman's Auxiliary was organized. The "societies" in the New Bern Church continued to function until 1915, when they merged into the Woman's Auxiliary.

Following is a list of the presidents of the women's work in the New Bern Church, beginning with the first society in 1830.

1. The Female Benevolent Sewing Society (1830-1915)

Miss Elizabeth Taylor: 1830-1852

There is no record of any activity between 1848 and 1866. It was reorganized in 1866, and called the Ladies Sewing Society. The presidents are listed without the dates of their services until 1915 as follows.

Mrs. George Allen
Mrs. Edward F. Smallwood
Mrs. David Kilbourn
Mrs. A. S. Seymour
Mrs. E. B. Ellis

2. Busy Bees Society

The Busy Bees Society was organized in 1885. Its name was changed to the C.G.V. Society after the pastor, Charles Graves Vardell, in 1891, and was changed again to the Ladies Missionary Society in 1903. The presidents were:

Mrs. Samuel K. Eaton: 1885-1891
Mrs. Mary B. Smallwood: 1891-1896
Mrs. William A. West: 1896-1903
Mrs. C. E. Slover: 1903-1911
Mrs. W.P.M. Bryan: 1912
Mrs. Lillian R. Young: 1912-1914
Mrs. H. R. Bryan: 1914-1915

3. The Women's Auxiliary (1915-1950)

Mrs. C. E. Slover: 1915-1918
Mrs. H. R. Bryan: 1918-1920
Mrs. J. North Howard Summerell: 1920-1922
Mrs. Raymond Pollock: 1922-1924; 1937-1939
Mrs. Charles S. Hollister: 1914-1926
Mrs. Thomas G. Hyman: 1927-1929; 1933-1935
Mrs. C. K. Bishop: 1929-1933
Mrs. Claude B. Foy: 1931-1933; 1945-1947
Mrs. L. J. Gossard: 1935-1937
Mrs. N. M. Gibbs: 1937-1939
Mrs. R. E. McClure: 1939-1941
Mrs. Harold Maxwell: 1941-1943
Mrs. O. E. Guion: 1943-1945
Miss Mary Ward: 1947-1949
Mrs. Earle Smith: 1949-1951

4. Women of the Church (1950-1987)

Mrs. C. H. Francis: 1951-1953
Mrs. L. G. McCotter: 1953-1954
Mrs. Wallace Jones: 1954-1957
Mrs. Marion Evans: 1957-1959
Mrs. Leland Mason: 1959-1961
Mrs. Wylie Crawford: 1961-1963
Mrs. J. A. Meadows: 1963-1964
Mrs. F.M.S. Patterson: 1964-1966
Mrs. William A. Sherratt: 1966-1968
Mrs. Samuel Hughes: 1968-1970
Mrs. Francis King: 1970-1972
Mrs. Joseph Slater: 1972-1974
Mrs. Jack Rardon: 1974-1975
Mrs. Kermit Guthrie: 1975-1977
Mrs. Donald Taylor: 1977-1979
Mrs. Robert Chiles: 1979-1981
Mrs. Ronald Wells: 1981-1983
Mrs. Harold Vandersea: 1983-1987
Mrs. Dwight Grady: 1985-1987
Miss Beverly Guernier: 1987

5. Honorary Life Members of the Women of the Church

An honorary life membership in the Synod of North Carolina is conferred upon persons selected by the Women of the Church of the local church in recognition of faithful service in the church. They have given of themselves in daily dedication to the work in the local congregation as officers, teachers, or ministers. Life memberships provide scholarship money for college and graduate school students who need assistance in preparing themselves for future service. A sketch of the life of each honoree is sent to the historian of each presbytery, who in turn forwards it to the Historical Foundation in Montreat, North Carolina. The following list of

people whom the Women of the Church of First Presbyterian has so honored and the dates:

Mrs. C. S. Hollister: date not available.
 Mrs. H. B. Smith: 1957
 Miss Ethel Wood: 1960
 Mrs. Raymond Pollock: 1959
 Miss Sadie O'Quinn: 1963
 Miss Catharine Latta: 1963
 Mrs. C. B. Foy: 1965
 Miss Mary Ward: 1966
 Mrs. Charles H. Francis: 1967
 Mrs. William M. Bryan: 1968
 Mrs. Norfleet Gibbs: 1968
 Mrs. O. H. Guion: 1972
 Miss Bessie Hollister: 1972
 Mrs. Raymond Henderson: 1973
 Mrs. Harold Maxwell: 1973
 Rev. and Mrs. J. Murphy Smith: 1974
 Mrs. T. J. Marriner: 1975
 Mrs. Wallace Jones: 1976
 Miss Miriam Koch: 1977
 Mrs. Wylie Crawford: 1978
 Mrs. E. F. Menius: 1979
 Mrs. R. D. Sparrow: 1979
 Mrs. N. M. Baxter: 1981
 Mrs. Earle Smith: 1982
 Mrs. Vaughn Griffin: 1983
 Mr. and Mrs. Mark Vandersea: 1984

Appendix F: Secretaries of the Church

The position of church secretary has been a part-time job, from four to six hours daily, Monday through Friday. Consequently the periods served in most cases have been of short duration. All of those listed below, except for one, Mrs. Lake, left the position to accept full-time employment with another institution or because the family moved away from New Bern.

Mrs. Anne Gause: 1955-1956.
 Mrs. Hazel Brinson: 1956-1957.
 Mrs. Fred Carmichael: 1957 for nine months.
 Mrs. Louise Howard: 1957 for three months.
 Mrs. Mary "Lib" Walker: 1958-1967.
 Mrs. Madelon Corning: 1967-1971.
 Mrs. Eleanor Dunn: 1971-1973.
 Mrs. Jane Lake: 1973-1976.
 Mrs. Amy Compton: 1976-1977 for six months.
 Mrs. Connie Dersham: 1977-1978..
 Mrs. Caroline Smith: 1978-

Appendix G: Organs and Organists of the Church

The first organ in the church was installed in 1854 at a cost of \$900. It is not known what kind of instrument was used before the organ was secured. The air to operate it was hand-pumped. It was later electrified and given to the Saint Cyprian Episcopal Church on the corner of Metcalf and Johnson streets, where it is still in use today. The second organ was purchased ca. 1914 at a cost of \$2,600. The Carnegie Foundation gave the church half of the cost, and the other half was given by Mr. and Mrs. Charles L. Ives and the church on a matching basis. It was removed in 1963. Three of its stops were incorporated in its replacement, and the remaining stops were given to Mr. and Mrs. Douglas Horner of New Bern. The replacement was a 35-year old organ that had been used in the First Presbyterian Church of Rockingham, North Carolina. It was purchased from and installed by E. C. White at a cost of \$8,500. This organ was removed in early 1985 to be replaced later in the year by a new, tracker-action organ built by Charles Fisk at a cost of \$150,000. This organ should last for at least a century.

The following is a list of organists prepared by Mrs. Charles S. Hollister, who knew everybody in First Presbyterian and most of the people in New Bern in her day. The list does not include the many people who played the piano for Sunday school classes and other activities, even though their services were important and appreciated. Their number is too long for our space, and our records do not carry all their names. Mrs. Hollister's list included:

1. Miss Emma Mitchell Slover, the first organist of our church, was the daughter of Charles Slover and Elizabeth King Slover. She married George B. Guion. She died at the age of thirty.
2. Mr. Richard Berry was the second organist. He came to New Bern from Connecticut very soon after the Civil War and established a drug business on Middle Street. Mr. Berry married Miss Ann Blackledge Bryan, daughter of Mr. and Mrs. William Green Bryan. He loved music, and although a busy druggist, was organist in our church for nine years. He was described by one who knew him as "a most honorable man."
3. Miss Eleanor Jones was the daughter of Frederick Jones and his wife, née, Hannah Ann Shine of New Bern. Thus, she was a descendent of John Jones, one of the original thirteen members of the church, and attended "The Select Boarding and Day School of the Misses Nash and Kollock," located in Hillboro, North Carolina, "where fine musical training was offered." A sister of Mrs. L.C. Vass, Miss Jones married George N. Ives.
4. Miss Carolina Claypoole, fourth organist, was the daughter of Jesse Davis Claypoole, a native of Philadelphia, and his wife, Emily Hall Dewey Claypoole, of New Bern. She attended Peace College in Raleigh and Mitchell College in Statesville and the New England Conservatory of Music, Boston, Massachusetts, where she was a pupil of Busoni, the celebrated pianist, composer, and teacher. She also attended the Conservatory of Music in Durham, North Carolina.

5. Miss Agnes Bates Foy, the fifth organist, was the daughter of Mr. Claud E. Foy and his wife, Agnes Paton Foy. She attended Peace College where she was a student in music. She married Dr. Raymond Pollock of Kinston, who came to New Bern early in their married life to practice medicine for forty years.
6. Miss Lucia Ella Ives, the daughter of George N. Ives and his wife, Lucia Burnham Ives, of Connecticut, attended Peace Institute in Raleigh, North Carolina, and specialized in music. She married Professor Harry P. Harding, superintendent of schools in New Bern, and later in Charlotte, North Carolina.
7. Miss Sarah Congdon came from Sag Harbor, Long Island, New York, to New Bern several years after the Civil War with her father and mother, Mr. and Mrs. David Congdon. Her father established a lumber mill at the north end of East Front Street. Sarah was organist for ten years. She attended Red Springs Seminary (later, Flora MacDonald College) and studied music under Miss Mary Anderson. She married Robert Bain Atkinson.
8. Miss Laura Allen Ives is the daughter of Charles Luther Ives and his wife, Hannah Shine Ives. Mrs. Ives is a descendent of John Jones, one of the founders of the church. Laura Ives is a graduate of Peace College and attended the Boston Conservatory of Music. She married William Moore Bryan. She became the organist in 1914 and served until 1959, the longest anyone has served in that capacity.
9. Charles H. Francis graduated from the Packard Commercial School of New York City, studied organ with Julius C. Zingg and studied voice from age twenty-one with several teachers, including Maude D. Tweedy. He has served many times between organists, though he has preferred to sing bass in the choir and solos.
10. Mrs. Carlotta Gault studied piano under Mrs. Ida Hall and organ under Mr. James Johnson and later under Mr. Charles Rakow of Atlantic Christian College in Wilson, North Carolina. She has played several different times, especially during the vacations of regular organists and for special services.
11. Mrs. Marilyn Johnson attended the University of Boston where she majored in piano. She studied voice, choral direction, and organ privately. She was both choir director and organist in the church.
12. Greg Jones studied piano under Betty Tracy and Marilyn Johnson while in high school, studied organ under John Bulard in college and under J. Benjamin Smith of Duke University.
13. Vance Harper Jones received bachelor of music and master of music degrees from the University of Miami, Florida. He studied organ and liturgical music under Rev. Ralph Harris. Later he studied musicology and organ with Calvin Bower at the University of North Carolina at Chapel Hill. He had served as organist of six other churches before coming to New Bern.

Appendix H: The Honor Roll of First Presbyterian Church

The lists following were prepared by Miss Ethel Wood, church historian.

1: World War I

Allen, William A.
Ball, Dallas
Ball, J. R., Jr.
Brown, Harvey
Brown, Hugh F.
Bryan, Edward King
Bryan, William Moore
Hollister, Charles S.
Hollister, William
Ives, Charles L., Jr.

Ives, George Allen
Ives, John B.
Jarvis, Parkhill Odell
McMillan, William F.
Pollock, Raymond, Sr.
Porter, William
Sanborn, Walter D.
Shupp, Roy F.
Slover, George
Ward, William F.

2: World War II

Andrews, Dalton, Jr.
Barden, Graham A., Jr.
Bean, George L.
Bowden, D. E.
Branam, Ed. L.
Bryan, James S.
Bryan, William K.
Buckland, E. W.
Carpenter, Primrose
Daniels, Harvey J.
Destazio, Peter
Edmundson, W. F.
Flanner, William B.
Gaskins, W. F., Jr.
Gibbs, Norfleet
Grady, Franklin F.
Guion, Thomas Hyman
Hand, William L., Jr.
Hardison, Charles W.
Hardison, John
Henderson, Raymond L., Jr.
Hershey, Joseph
Hodges, C. W., Jr.
Hodges, James M.

Hollister, Robert M.
Huffstetler, George R.
Hussey, Fred
Jones, Frannie, Jr.
Jones, Raymond
Kehoe, Thomas B., Jr.
Laughinghouse, Earl C.
Leapord, A. T.
Long, Avant, Jr.
McCotter, L. Grady
McDaniel, James Theron
Mallard, Earl D.
Maxwell, Harold D., Jr.
Menius, E. Flynn, Jr.
Menius, James L.
Miller, Garth
Moore, Benjamin
Moore, Hardy P.
Parker, James A.
Parker, Richard
Parker, William M.
Parks, J. G.
Parks, Jesse
Parks, W. F.

Payne, William H.
Pember, Edgar
Pember, Grace
Pritchett, John
Shaw, Stanley M.
Sparrow, R. D., Jr.

Tucker, Lee Roy
Ward, Alfred D.
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Wheeler, Harvey
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Yeager, George H.

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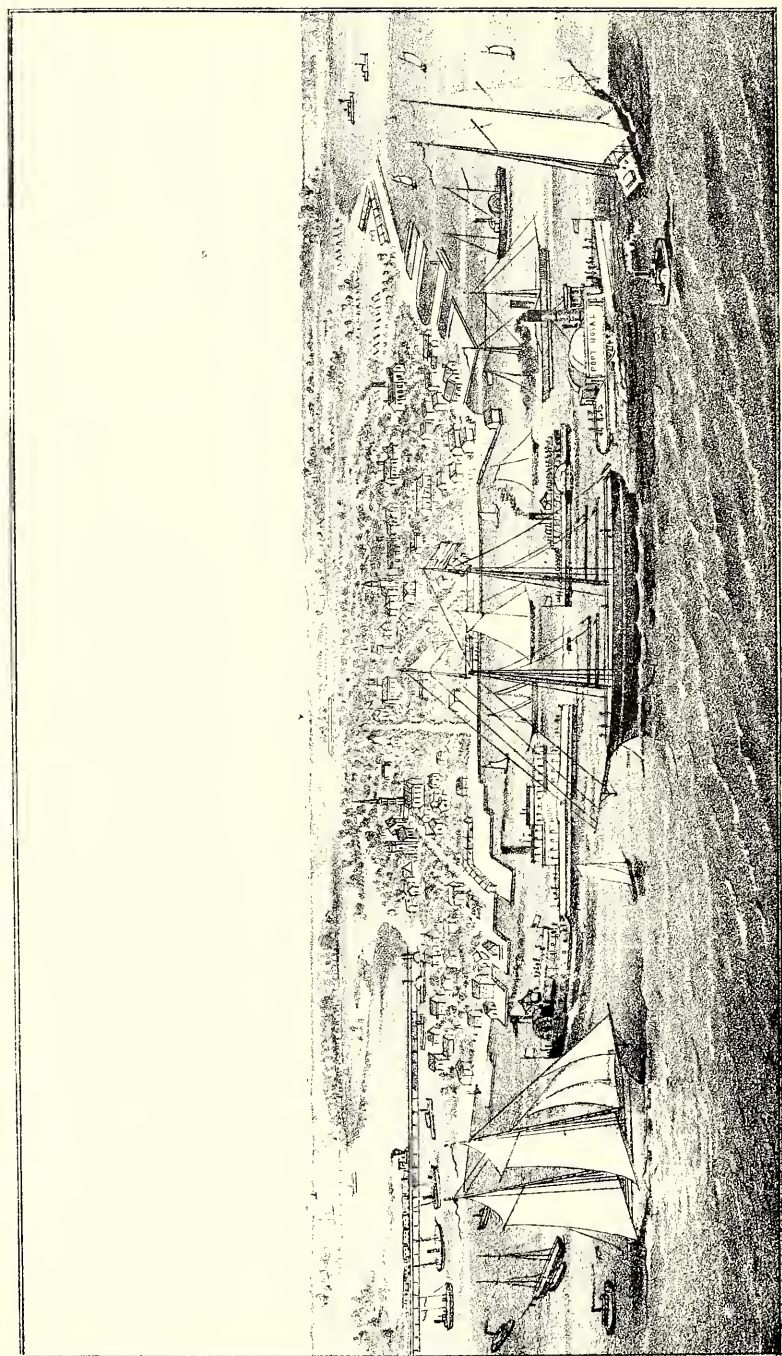
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EASTERN · NORTH · CAROLINA ·

NEW BERN ·

— PRESBYTERIAN —
— CHURCH

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NEW BERN, N. C.

HISTORY
OF THE
PRESBYTERIAN CHURCH
IN
NEW BERN, N. C.,
WITH
A RESUMÉ OF EARLY ECCLESIASTICAL AFFAIRS IN
EASTERN NORTH CAROLINA,
AND A
SKETCH OF THE EARLY DAYS OF NEW BERN, N. C.

BY
REV. L. C. VASS, A. M.,
AUTHOR OF "AMUSEMENTS AND THE CHRISTIAN LIFE."

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PRELIMINARY STATEMENT.

ORANGE PRESBYTERY laid on me the preparation of the history of the Presbyterian Church in New Bern, N. C. All the Records of the Church were unfortunately lost in the evacuation of the city, 14th March, 1862. On 1st January, 1827, all the Records of Orange Presbytery were consumed in the burning of the residence of Rev. John Witherspoon, the Stated Clerk, in Hillsboro, except one volume, containing its proceedings from 18th November, 1795, to 26th September, 1812. A committee, consisting of Rev. Messrs. Witherspoon, McPheeters, Jos. Caldwell, E. B. Currie, and Wm. Paisley, was appointed to recover, as far as possible, the history embraced in those burnt Minutes. They prepared a book of statistics, necessarily brief and unsatisfactory. My work has thus been very difficult. My search has been wide and laborious to gain any accurate data, and sometimes has utterly failed.

So it seems best to begin with a succinct resumé of the ecclesiastical and religious status of Eastern North Carolina, and especially of Craven Precinct, from the earliest colonial settlement; and a brief history of New Bern itself, with the special design to discover any elements of Presbyterianism that may have existed hereabout in the past century, or in the opening of this century; and to understand the surroundings of the birth of the *First Presbyterian Church* in this ancient City of Elms by the sea. No minute or exhaustive investigation is

proposed, nor would it be appropriate here. But it is hoped that the review will be comprehensive and luminous.

I am greatly indebted for kind and sometimes laborious assistance given me by Rev. B. M. Smith, D. D., of Union Theological Seminary, Va.; to the loved and lamented model Stated Clerk of Orange Presbytery, and of the Synod of North Carolina, Rev. Jacob Doll, and to his worthy successors, Rev. F. H. Johnston D. D., and Rev. W. S. Lacy; to the Rev. W. E. Schenck, D. D., the veteran Secretary of the Presbyterian Board of Publication, Philadelphia; to the accomplished antiquarian of New Bern, Hon. J. D. Whitford; to Rev. E. F. Rockwell, D. D., Col. R. M. Saunders, Secretary of State of North Carolina, and many other kind friends. Among the authorities upon which my statements are based are histories of North Carolina, by *Lawson*, *Martin*, *Williamson*, *Hawks*, *Wheeler*, *Caruthers*, *Sewell* (or "Shocco") *Jones*, *Wiley* and *Foote*; Burnet's "*History of His Own Time*" (Edition of 1734); Hume's *England*; Gillies' *Historical Collections of 1754*; Byrd's *Westover Manuscripts of 1728 to 1736*; Lossing's *Field Book of the Revolution*; Bancroft's *History of United States*; Foote's *Huguenots*; Weiss's *Huguenot Refugees*; Maury's *Memories of a Huguenot Family*; Bernheim's *Lutheran Church of North and South Carolina*; Rumble's *Rowan County*; Miller's *Bench and Bar of Georgia*; Duyckinek's *Cyclopædia of American Literature*; Craighead's *Scotch and Irish Seeds*; McTyeire's *Methodism*; *Histories of Virginia*, by Chas. Campbell and by J. W. Campbell, in 1813, with many fugitive articles in newspapers and pamphlets about New Bern. All this, old traditions, unpublished diaries, and other material I have used as best served my aim to get and give information.

NORTH CAROLINA.

Its Settlers.

NORTH CAROLINA was settled by men "of gentle tempers, of serene minds, enemies to violence and bloodshed." These noble pioneers were the freest of the free, some of them doubtless escaping severe restraints and unholy brutalities; and in their new homes of balmy airs and virgin beauty, they diffused gentle charities as richly as the flowers on their smiling savannahs, while they grew strong and sang in the manly vigor of a muscular and benevolent independence. Many unjust slurs have been freely cast upon this province as the notorious refuge of the criminal, and the congenial asylum of the fugitive debtor, a veritable "Botany Bay," the welcoming "Arcadia" of universal and blooming wickedness. All this is gratuitous slander. Doubtless evil characters did sometimes escape just vengeance for their law-breaking, by passing over the Carolina border. But some of these early colonists fled from ungodly assaults in Massachusetts and Virginia on their rights and liberties, while the majority were enterprising immigrants, seeking broader acres and larger fortunes, or animated by the varied practical or romantic motives that sway the same class of persons to-day. In the "Westover Manuscripts" of 1728, the fun-loving, free-spoken, sometimes unjust, but not malicious author, Col. Wm. Byrd, talks about "the distemper of laziness" on the men who relied on the bounty of nature, and reaped the "Carolina felicity of having nothing to do." "The men, for their parts, just like the Indians, impose all the work upon the poor women. They make their wives rise out of their beds early in the morning, at the same time that they lie and snore, till the sun has risen one-third of his course, and

dispersed all the unwholesome damps. Then, after stretching and yawning for half an hour, they light their pipes, and under the protection of a cloud of smoke, venture out into the open air; though, if it happens to be never so little cold, they quickly return shivering to the chimney corner. When the weather is mild, they stand leaning with both their arms upon the corn-field fence, and gravely consider whether they had best go and take a small heat at the hoe; but generally find reasons to put it off until another time. Thus they loiter away their lives, like Solomon's sluggard, with their arms across, and at the winding up of the year scarcely have bread enough to eat. To speak the truth, it is a thorough aversion to labor that makes people file off to North Carolina, where plenty and a warm sun confirm them in their disposition to laziness for their whole lives." "Every one does what seems best in his own eyes." He charges the government of North Carolina with encouraging the unneighborly policy of sheltering "runaway slaves, debtors and criminals," and makes merry at the lack of all religion in these borderers. He forgets that, as to many of them, his survey is to determine whether they are in *Virginia*, *Araby the blest*, or in unsanctified Carolina!

But the planters of Albemarle were neither robbers, rebels nor fanatics, notwithstanding the rough assertions of Governor Spottswood, Colonel Byrd, and others. They were searchers for freedom of conscience, as well as quiet living and untrammelled political privileges; a home, where non-conformity was no dishonor, and a "meeting-house" as sacred a temple of God as the lordliest cathedral of the lordliest ecclesiastic. Bancroft says, "Are there any who doubt man's capacity for self-government, let them study the history of North Carolina; its inhabitants were restless and turbulent in their imperfect submission to a government imposed on them from abroad; the administration of the colony was firm, humane and tranquil, when they were left to take care of themselves. Any government but one of their own institution was oppressive." George Fox, the distinguished father of the Quakers, testifies that he found the people "generally tender and open," and had made

among them "a little entrance for truth." Amid these sylvan scenes were growing in clearness and power those immortal principles which so sturdily stood forth from these peopled wastes in armed resistance to stamped paper in Wilmington, in the prompt capture of cannon before the governor's palace in New Bern, and in the formulated doctrines of the Mecklenburg declaration.

In March, 1643, the Virginia Assembly forbade all teaching or preaching not "conformable to the orders and constitutions of the Church of England, and the laws therein established." Governor Berkley, in entire sympathy with the act, enforced it by proclamation. In his answer to inquiries of the committee for the colonies, in June, 1671, he said, "We have forty-eight parishes, and our ministers are well paid, and by my consent would be better, if they would pray oftener and preach less; but as of all other commodities, so of this, the worst are sent us, and we have few that we can boast of, since the persecution in Cromwell's tyranny drove divers worthy men hither. Yet I thank God *there are no free schools, nor printing, and I hope we shall not have these hundred years; for learning has brought disobedience and heresy and sects into the world, and printing has divulged them, and libels against the best government.*" Doubtless from Nansemond, Va., where were many dissenters, there came individuals and squads as refugees and settlers, under the impulsion of adverse legislation.* But the earliest authentic date of any settlement is 1662. In this year, *George Durant*, who had probably been banished from Nansemond, in 1648, by Governor Berkley, secured a grant from the Yeopim Indians of the tongue of land on the north side of Albemarle Sound, between Little River and the Perquimons. It is still known as "Durant's Neck." He stands the oldest landholder in Albemarle. Mr. Durant is said to have been a *Scotch Presbyterian elder, a godly man in his congregation.*† Like a Scotchman, he brought his Geneva Bible with him; and

* J. W. Campbell's Hist. of Va., p. 256-'7.

† Chas. Campbell's Hist. of Va.; Scotch and Irish Seels, 267; Bancroft's U. S.

it is the first known to have been in Carolina, and is preserved as a precious relic in the Historical Society of North Carolina, at Chapel Hill.

In 1663, George Cathmaid came with his emigrants, and the growth began. Very soon the Cape Fear settlements were securely established. The country between Albemarle and Clarendon, on the Cape Fear River, was more slowly occupied, the first settlers being the French Protestant refugees, who were Calvinists from the colony on James River, Va., and who located in Pamlico, near Bath, in 1690. In 1707, another colony of Huguenots settled on the Neuse and Trent rivers, in Craven County.

Lawson's Testimony.

John Lawson wrote his history in 1708. He was Surveyor-General of North Carolina, and travelled extensively over both Carolinas. He describes the country with enthusiasm, as "A delicious country, being placed in that girdle of the world which affords wine, oil, fruit, grain and silk, with other rich commodities, besides a sweet air, moderate climate and fertile soil—these are blessings (under heaven's protection) that spin out the thread of life to its utmost extent, and crown our days with the sweets of health and plenty, which, when joined with content, renders the possessors the happiest race of men on earth." After speaking of the failure of Sir Walter Raleigh's settlements, he says, "A second settlement of this country was made *about fifty years ago*, in that part we now call Albemarle County, and chiefly in Chuwon precinct, by several substantial farmers from Virginia and other plantations, who, finding mild winters, and a fertile soil beyond expectation, producing everything that was planted to a prodigious increase, their cattle, horses, sheep and swine breeding very fast, and passing the winter without any assistance from the planter, so that everything seemed to come by nature, the husbandman living almost void of care, and free from those fatigues which are absolutely requisite in winter countries, for providing fodder and other necessaries; these encouragements induced them to stand their

ground, although but a handful of people, seated at great distances one from another, and amidst a vast number of Indians of different nations, who were then in Carolina. Nevertheless, I say, the fame of this new discovered summer country spread through the neighboring colonies, and in a few years drew a considerable number of families thereto, who all found land enough to settle themselves in (had they been many thousands more), and that which was very good and commodiously seated, both for profit and pleasure. And indeed most of the plantations in Carolina enjoy a noble prospect of large and spacious rivers, pleasant savannahs and fine meadows, with their green liveries interwoven with beautiful flowers of most gorgeous colors, which the several seasons afford, hedged in with pleasant groves of the ever famous tulip tree, the stately laurels and bays, equalizing the oak in bigness and growth, myrtles, jessamines, woodbines, honeysuckles, and several other fragrant vines and evergreens, whose aspiring branches shadow and interweave themselves with the loftiest timbers, yielding a pleasant prospect, shade and smell, proper habitations for the sweet singing birds, that melodiously entertain such as travel through the woods of Carolina."

Lawson says that it was remarkable as a particular providence of God, handed down from heaven to these people, so irregularly settled, that they "continued the most free from the insults and barbarities of the Indians of any colony that ever yet was seated in America. And what may well be looked upon for as great a miracle, this is a place where no malefactors are found deserving death, or even a prison for debtors, there being no more than two persons, as far as I have been able to learn, ever suffered as criminals, although it has been a settlement near sixty years—one of whom was a Turk that committed murder, the other an old woman, for witchcraft. These, 'tis true, were on the stage and acted many years before I knew the place." This does not seem to be a population of violent characters. These planters lived a free and easy life—were poor farmers, rejoicing in the exuberant and inexhaustible richness of the soil, yielding annually without any manur-

ing—were “kind and hospitable to all that come to visit them, there being very few housekeepers but what live nobly, and give away more provisions to coasters and guests who come to see them than they expend amongst their own families.” “As for those women that do not expose themselves to the weather, they are often very fair, and generally as well-featured as you shall see anywhere, and have very brisk and charming eyes, which sets them off to advantage. They marry very young, some at thirteen or fourteen; and she that stays till twenty is reckoned a very indifferent character in that warm country. The women are very fruitful—most houses being full of little ones. . . . Many of the women manage canoes with great dexterity. They are ready to help their husbands in any servile work, as planting, when the season of the weather requires expedition; pride seldom banishing good housewifery. The girls are not bred up to the wheel and sewing only, but the dairy and the affairs of the house they are very well acquainted withal, so that you shall see them, whilst very young, manage their business with a great deal of conduct and alacrity. The children of both sexes are very docile, and learn anything with a great deal of ease and method; and those that have the advantages of education write very good hands, and prove good accountants, which is most coveted, and, indeed, most necessary in these parts. The young men are commonly of a bashful, sober behavior, few proving prodigals to consume what the industry of their parents has left them, but commonly improve it.” The easy way of living in this new and plentiful country fostered negligence. Lawson writes, “The women are the most industrious sex in that place, and by their good housewifery make a great deal of cloth of their own cotton, wool and flax, some of them keeping their families, though large, very decently appareled, both with linens and woollens, so that they have no occasion to run into the merchant’s debt, or lay their money out in stores for clothing.” The lands, too, were about one-fiftieth the price of those in Virginia and Maryland. So we are not surprised to read, “We have yearly abundance of strangers come among us, who chiefly strive to go southerly

to settle, because there is a vast tract of rich land betwixt the place we are seated in and Cape Fear, and upon that river, and more southerly, which is inhabited by none but a few Indians, who are at this time well affected towards the English, and very desirous of their coming to live among them." . . . "And as there is a free exercise of all persuasions amongst Christians, the Lords Proprietors to encourage ministers of the Church of England have given free land towards the maintenance of a church, and especially for the parish of St. Thomas, in Pampticough."* The advantages of this colony were, in Mr. Lawson's opinion, largely above those of any other in many important respects; and this could not be so reported to Lord Craven, Palatine and the Lords Proprietors, concerning a province, whose inhabitants were generally, or to any considerable degree, constituted of fugitives from justice, or other disreputable and disorderly persons.

End of the Proprietary Government.— Religious Condition,

The proprietary government, after sixty-six years of blundering misrule, was closed by sale to the Crown in 1729. The population of the province was scattered and small, amounting, perhaps, to 13,000. Scarcely a school existed in the colony. In 1709, Rev. Mr. Gordon wrote, "The people, indeed, are ignorant, there being few that can read, and fewer write, even of their Justices of Peace and vestrymen." His field had been Perquimons, Chowan and Pasquotank. There were two or three rude Episcopal churches, and a few Quaker meeting-houses, but not one clergyman living in 1729 in the "unblessed" colony. On the Boundary Commission of 1728, there was a Virginia Chaplain, Rev. Peter Fontaine, an Episcopal minister,† appointed partly that people on the frontiers of North Carolina might get themselves and children baptized. "There

* Lawson's Hist. of Carolina, pp. 109, 127, 135, 143, 272, &c.

† An uncle of the author, removed four generations backwards. He was Rector of Westover Parish, Va.

were Quakers in the lower end of Nansemond," said Colonel Byrd, "for want of ministers to pilot the people a decenter way to heaven." So when the chaplain "rubbed us up with a seasonable sermon, this was quite a new thing to our brethren of North Carolina, who live in a climate where no clergyman can breath, any more than spiders in Ireland." "For want of men in holy orders, both the members of the council and justices of the peace are empowered by the laws of that country to marry all those who will not take one another's word; but for the ceremony of christening their children, they trust that to chance. If a parson come in their way, they will crave *a cast of his office*, as they call it, else they are content their offspring should remain as arrant pagans as themselves. . . . They have the least superstition of any people living. They do not know Sunday from any other day, any more than Robinson Crusoe did, which would give them a great advantage were they given to be industrious. But they keep so many Sabbaths every week that their disregard of the seventh day has no manner of cruelty in it, either to servants or cattle."

The religious aspect of the colony is further shown by "our chaplain taking a turn to Edenton, to preach the Gospel to the infidels there, and christen their children. He was accompanied thither by Mr. Little, one of the Carolina commissioners, who, to show his regard for the Church, offered to treat him on the road to a *fricasseé of rum*. They fried half a dozen rashers of very fat bacon in a pint of rum, both of which being dished up together, served the company at once both for meat and drink. Most of the rum they get in this country comes from New England, and is so bad and unwholesome that it is not unfrequently called *kill-devil*." In Edenton "there may be forty or fifty houses, most of them small, and built without expense. A citizen here is counted extravagant if he has ambition enough to aspire to a brick chimney. Justice itself is but indifferently lodged, the courthouse having much the air of a common tobacco house. I believe this is the only metropolis in the Christian or Mahometan world, where there is neither church, chapel, mosque, synagogue, or any

other place of worship of any sect or religion whatsoever. What little devotion there may happen to be is much more private than their vices. The people seem easy without a minister, so long as they are exempted from paying him. Sometimes 'the Society for Propagating the Gospel' has had the charity to send over missionaries to this country; but unfortunately the priest has been too lewd for the people, or, which oftener happens, they too lewd for the priest. For these reasons these reverend gentlemen have always left their flocks as arrant heathen as they found them. This much, however, may be said for the inhabitants of Edenton, that not a soul has the least taint of hypocrisy or superstition, acting very frankly and above-board in all their excesses." Here Mr. Fontaine "preached in the courthouse, for want of a consecrated place, and made no less than nineteen of Father Hennepin's Christians." At another place he says, "We christened two of our landlord's children, which might have remained infidels all their lives, had we not carried Christianity home to his own door. The truth of it is, our neighbors of North Carolina are not so zealous as to go much out of their way to procure this benefit for their children, otherwise, being so near Virginia, they might, without exceeding much trouble, make a journey to the next clergyman, upon so good an errand. And, indeed, should the neighboring ministers, once in two or three years, vouchsafe to take a turn among these Gentiles, to baptize them and their children, *it would look a little apostolical, and they might hope to be requited for it hereafter, if that be not thought too long to tarry for their reward.*" On the survey, Sommer-ton Chapel was thrown two miles over the Virginia line; so Col. Byrd wrote, "There was now no place of public worship in the whole province of North Carolina." As was shown above, this was a mistake, though not far from the truth. These copious excerpts from a rare contemporaneous diary throw light on the spiritual condition of the province.

An occasional minister of the Church of England was sent to Carolina, and remained a short time, but none before 1700. Several were so utterly unworthy that great harm resulted.

Dr. Hawks, himself a New Bernian and an Episcopalian, says, that in the Proprietary times the Episcopal Church was a "helpless victim, dragged into an unnatural association with the dirty strifes of still dirtier parties, mixed up with the lawless deeds of clamorous and drunken partizans." Undoubtedly religion in Eastern Carolina was at a low ebb from lack of stated ministers, regular church services, and secular schools.

Judge Martin says that, at the opening of the eighteenth century, the population of the colony was composed of different nationalities and various sects—Scotch Presbyterians, Dutch Lutherans, French Calvinists, Irish Catholics, English Churchmen, Quakers and Dissenters, emigrants from Bermuda and the West Indies. And while the first settlers preserved some sense of religion, the next generation, reared in the wilderness, where divine service was hardly ever performed, was lamentably degenerate in religious principle and practice. At this juncture, Governor Johnston arrived, and under the influence of Lord Granville, now Palatine of Carolina, made the determined and partially successful effort—hereafter referred to—for establishing and sustaining by law the Church of England.

Quakers.

To the honest Quakers belongs the high honor of holding the first formal religious service in this colony, and organizing the first religious government. Churchmen in Virginia and Puritans in Massachusetts had caused them to fly the pillory, the cart-tail and the bloody knout. Historians have generally affirmed that thus many Quakers early fled for a quiet retreat to Eastern Carolina. In 1709, they themselves claimed that they were the *first settlers*. It is altogether probable that some Quakers were among the very first to enter Albemarle from Nansemond, Virginia. There is nothing, however, to show that large numbers came. Most information yet accessible is from the brief journals of Edmundson and Fox.* In 1672, William Edmundson, an eminent English Quaker, was sent by George Fox from Maryland, where they had recently arrived,

* Colonial Records, i., 215, 216, 226, 250, 571, 686, &c.

to North Carolina. Accompanied by two friends, after a distressing journey of two days through a wilderness, with no English inhabitants, and no path-ways, he reached "the place where we intended, viz., Henry Phillip's house, by Albemarle River" (Perquimon's River, says Martin). "He and his wife had been convinced of the truth in New England, and came here to live; and not having seen a Friend for seven years before, they wept for joy to see us." Phillips and his wife were the only two Friends he mentions meeting in this brief visit of three days. Warmly welcomed, he here celebrated *the first public rites of Christian worship in Carolina*. Others now received the truth, and were enrolled at this meeting on the Lord's day, and another held on the morrow at Justice Tems. Many attended the services. They had little or no religion, or sense of the proprieties of divine worship, for they sat smoking their pipes; but the Word of God was with power on their hearts.

In the Fall of the same year, the distinguished George Fox made a preaching tour of eighteen days in the Albemarle region; but Edmundson was not with him, as Dr. Hawks states. Fox, the envoy of humanity, with the charming simplicity of Solon and Thales, travelled with Governor Stevens on foot through the ancient woods—the trees being blazed to mark the roads between the sparse settlements,—or was guided by others in canoes towards "the north part of Carolina," and making a little entrance for the truth there and among the Indians, returned to Bonner's (Bennet's) Creek, where the horses had been left. The people were "tender and much desired after meetings," "and they were taken with the truth." As he "opened many things concerning the light and Spirit of God that is in every one," his eloquence reached the hearts of these hermits of the woods, and impressed them anew with the value of their heritage of freedom of conscience, and of the truth of God with benevolent reason to guide them in the happy paths of hospitality, virtue and piety, that are still trodden by their children in the old North State. As this venerable apostle of humanity and equality was closing his exile on earth to go home, his vivid memory recalled such episodes of the forest

glades, and his last words were, "*Mind poor Friends in America.*" How beautiful his brief epitaph by his peer, William Penn, "Many sons have done virtuously in this day, but, dear George, thou excellest them all!"

In 1676, Edmundson "was moved of the Lord to go to Carolina" on a second visit. His short journal of the trip ends thus: "I had several precious meetings in that colony, and several turned to the Lord. People were tender and loving, *and there was no room for the priests, for Friends were finely settled, and I left things well among them.*" While in 1672, neither of these preachers met all the Quakers in the province, it seems certain they were not numerous. Considerable growth had occurred before Edmundson's return. In the Shaftesbury papers, in the British Public Record Office, is a remonstrance, sent to the Lords Proprietors, and signed by twenty-one Quakers, some of whom were prominent men, members of the Assembly. Most of them had been living in Carolina since 1663 and 1664, and they were vindicating themselves as "a separated people, who are in scorn called Quakers," but had "stood single from all seditious actions in Albemarle," in 1677. They and others may have *entered Carolina as Friends*. In later years, Thomas Story, an English Quaker, and Governor Archdale, also one, increased greatly the influence of the body. Henderson Walker, who was at different times member, clerk and President of council, Attorney-General and acting Governor, says, in a letter to the Bishop of London in 1703, "We have been settled near fifty years in this place" (Carolina), "and, I may justly say, most part of twenty-one years, on my own knowledge, without priest or altar, and before that time, according to all that appears to me, much worse. George Fox, some years ago, came into these parts, and, by strange infatuations, did infuse the Quaker principles into some small number of people, which did and hath continued to grow ever since very numerous, by reason of their yearly sending in men to encourage and to exhort them to their wicked principles." They fortunately continued to grow, and formed the nucleus around which gathered mainly friends of liberty and foes to a

Church establishment. In these early days Dissenters outnumbered Episcopalians. There are not many Churchmen recorded as coming to the communion of the Lord's Supper—even Colonel Pollock was sluggish about it. In 1708, Rev. James Adams angrily wrote that the Quakers, "though not the seventh part of the inhabitants," in conjunction with the Presbyterians, controlled the government, and absolutely turned out patriots, because they were Churchmen, that "shoemakers and other mechanics should be appointed in their room, merely because they are Quaker preachers and notorious blasphemers of the Church!" Dr. Hawks estimates that, in 1710, the Quakers composed about one-half of the Albemarle settlement, and that the whole population of the province was not seven thousand. From these Quakers has come valuable Presbyterian stock.

Martin (I., p. 155) says that before Edmundson left, he established a quarterly meeting in Berkley for proper government and discipline. Of the eight Quarterly Meetings, which constitute the present North Carolina Yearly Meeting, four were established, as follows: in 1689, 1759, 1780 and 1790. The others arose in this century. At present the Quakers in this State number about 5,000, and are most valuable citizens. In colonial days they were not as quiet as their principles required, and doubtless troublous times brought insincere accessions to their ranks. They were not perfect, neither were the Churchmen or others who roundly abused them. At first their strength lay chiefly in Perquimons and Pasquotank; but they multiplied and spread. When Judge Iredell, as a young man, came from England to North Carolina, in 1768, he was commended by his relative, Henry E. McCulloch, to a prominent and substantial Quaker merchant, named Williams, in New Bern, "who will supply you with what money you want, and show you every civility."*

General Character.

Of the settlers for the first hundred years, it may be said, there were many highly educated citizens scattered throughout

* Life of Iredell, Vol. I., 21.

the province, who lived with considerable style and refinement. Sturdy, honest and hospitable agriculturalists gathered around themselves elements of large future development, and their premises showed industry and care. Yet there was a vast amount of ignorance, and perhaps even prejudice, against learning. Many were very lazy and shiftless, and there were some transported criminals, and some fugitives from justice. But so scattered was the population that it was extremely difficult to organize either churches or schools, and there were few of either.* Ignorance and lack of religious culture and social intercourse ensure narrow views and dangerous degeneration. It is not surprising that we read such contemporary statements as this, written by Rev. Peter Fontaine in a private letter, 17th April, 1754, about North Carolina: "They have no established laws, and very little of the Gospel, in that whole colony." He had two married nephews living then in New Bern, with whom he was in communication, and whom he was begging to move "where they may be under the protection of the laws as to property, and have their children educated in the fear of God." The nephews did not emigrate, but bought considerable property in New Bern, which I have traced out and identified, as that in part, upon which now stand the residences of Messrs. James Bryan and C. E. Foy, and the Roman Catholic Church. Middle and Western North Carolina were filling up, and the stock, though neglected, was good, and improvement was beginning. "Sombre enthusiasm and iron-hearted ambition," royal looseness and luxury, and too large a measure of religious narrowness, had characterized the past age, and yielded a strange medley in public and private history. Yet in these secluded plains and sylvan retreats, a subtle transformation was going on, and a light kindling, whose result was a people cautious, but not stolid, with simple tastes, but clear and inflexible opinions, with no fabulous wealth, but comforts and self-re-

* In 1736, Governor Johnston deplored before the Legislature in Edenton the sad lack of schools and churches. Some of the wealthy citizens sent their sons to be educated in England, or at William and Mary in Virginia, or Princeton in New Jersey.

liance, with unquenchable love of liberty, unflinching bravery, and tender hearts freely opened to the Gospel of the Lord Jesus, whenever brought to them in public by the godly, though infrequent herald of the cross.

Religious Liberty.

Some misunderstanding has existed, through a spirit of controversy or otherwise, about the posture of ecclesiastical affairs in colonial times. With a great blare of trumpets, the Lords Proprietors professed, in settling North Carolina, to have pious zeal for Christ's cause in the conversion of the heathen natives. But Oldmixon, a distinguished English author, who died in 1742, says that the only instruction which the Indians received, previous to 1701, was from a French dancing master, who settled in *Craven County*, and taught the natives to dance and play upon the lute. Certainly very little attention was given to the conversion of the Indians. A few were taught in Chowan parish. This illustrates the complexion of *the charter piety*. Religious liberty, or rather *toteration* as to conscience and worship, was guaranteed to all comers, even heathen, but *under restrictions—not expressed in the charters—but to be regulated by the Lords Proprietors*, with the Parliament and Crown, however, still holding supervisory power. So it may be denied that the Episcopal Church ever was fully established here *in exactly the same manner as in England, or that it was pecuniarily supported by the English Parliament*. Yet English funds, through the "Society for the Propagation of the Gospel," and from private sources in England, were enlisted in its maintenance. Further, it seems to be certain, from the best authorities, that, unless for a short time in the early proprietary period, the Episcopal Church was *never in the numerical majority in the colony as a whole*, but it had prominent and zealous adherents and leaders, like Mosely, Gales, the Pollocks, and generally the deputies of the Lords Proprietors, and the Governors, and this naturally gave many advantages and increased influence and power to the weaker party.

An Established Church.

The Church of England was the established Church of the colony. It is folly to fence against this fact by alleging that the only effective act establishing the Church was that of 1765, under Governor Tryon. That act would probably have fared worse than its predecessors in a few years. Now, unquestionably both charters of Charles II., and Locke's Constitutions, in section 96, added by the Lords Proprietors, regarded the Church of England as the establishment in the Carolinas.* Indeed, there was apparently a common sentiment among Christians, that there ought to be some legal establishment of the Christian religion in any State, as to its fundamental principles, and as against the Papal claims; and the Thirty-nine Articles of the English Church, with a few excluded, were generally considered as a satisfactory exposition. But outside of Episcopalians and Papists, there was just as unanimous opposition to establishing *any special church with any peculiar privileges*. This is clear from the instructions given to the Mecklenburg delegates to the Provincial Convention in 1775, that they were to "consent to the establishment of the Christian religion, as contained in the Scriptures of the Old and New Testaments, and more briefly comprised in the Thirty-nine Articles of the Church of England" (with specified exclusions), "and clearly held forth in the Confession of Faith compiled by the Assembly of Divines at Westminster," etc. They were further "instructed to oppose to the utmost any particular church, or set of clergymen, being invested with power to decree rites and ceremonies," etc.; . . . "to oppose the establishment of any mode of worship to be supported," etc.; . . . "to oppose the toleration of Popish idolatrous worship." By this time Episcopalians themselves were uniting with their fellow Christians of other churches in determination to secure both civil and religious liberty. So it is said that Churchmen joined with Dissenters in the Halifax Convention

* Hawks, Vol. II., pp. 166, 190, 357, 506, &c.; Bancroft, II., 150; Colonial Records, Vol. I., 202, &c.

of 1776, which established the State of North Carolina, in throttling a proposition, introduced by an Episcopalian, to recognize in some form Episcopal doctrines.

Now, though in a large minority, the Episcopal faction succeeded, by astute management, as early as 1701, in passing an act, regarded as oppressive and tyrannical, establishing by explicit colonial legislation their church. This act was in force only two years, having been repealed on an appeal to England. In 1704, the famous, or rather, the infamous, act establishing the Church of England in South Carolina, was obtained by Governor Johnston, according to Dr. Hawks, by "political trickery" and "dexterous management of the rulers," against the wishes of the people. Governor Johnston's deputy, Daniel, following his instructions, "by his address and skilful political manipulation," secured the passage of a similar law by the Albemarle Legislature for North Carolina. It is only necessary to examine, in a revisal of the laws of North Carolina by Davis or Martin, the Acts in 1715, 1741, 1754, 1759, 1764-'5, to learn the unquestionable fact, that a fixed and persistent effort was never relaxed to fasten on an unwilling people, by effective legislation, an Episcopal establishment *with an adequate support* by taxation. How often was the endeavor made by various legislation to estop the divers evasions of the Vestry Acts! Taxes were imposed for purchasing ample glebes, building comfortable churches, and paying stipends to ministers, all of the establishment. By a bare majority—*obtained with difficulty*—dissenters were disfranchised by requiring members of the Legislature to conform to the worship of the Church of England, and to receive the communion after its rules.* In the "Collections of the Historical Society of South Carolina," is this illustrative statement, from an address by James Lewis Pettigru: "The elective franchise was liberally diffused; but the test and corporation acts guarded with jealousy the steps of the provincial assembly, as they did those of the imperial par-

* Some, however, think this provision prevailed in South Carolina only; but in Daniel's time all holding any place of trust or profit were required to take certain purging oaths. Bancroft, iii. 21; Martin, i. 217-223; Hawks, ii. 166, 190, 358, 506-512; Williamson, i. 158, 167, etc.; Moore, 51.

liament; and the avenues to office were closed to all but the dominant sect. This state of things existed until 1778,—a legislative fact strangely ignored in the voluminous collection of Cooper.” A similar spirit was abroad in this province.

Through the kindness of Col. W. L. Saunders, Secretary of State of North Carolina, I have carefully examined the advance (proof) sheets of the invaluable “Colonial Records,” now in press under his care, as far as November, 1718. The records of the Society for the Propagation of the Gospel, addresses and memorials to Parliament and to others, the minutes of the Chowan Vestries from 1701, Col. Pollock’s letter-book, records of courts, and a vast variety of other heretofore hidden documents, all confirm these statements. Here we get the exact date of the early and, perhaps, first act of Assembly for establishing religious worship, vestries, churches, and glebes, by public taxation, viz.: November 12, 1701.* An insight is obtained into the spirit and character of the colonists, and the working of the early Proprietary legislation before we have public official records. The support for the clergy was both meagre and reluctant; often withheld. Their complaints were loud, lacking in grace, frequently bitter and unreasonable because of their own conduct. One writes: “I never received the value of a Bushel of Corn since I was concerned here, but what I got by weddings. . . . The difficulties I have gone through are almost inexpressible, and one distemper or another, like the Thunder and Lightning, continually disturbing me.” Another says: “I did once hope to have Pork and Bacon of my own, but shall not have a morsel save wheat I feed with Indian Corn, which is very scarce with me. I have not enough to keep me with Bread six months—no Beef, Butter or Cheese, no fat to butter one nor make soap, no Tallow to make me a few candles, so that we shall have a tedious winter long and Dark nights, hungry bellies, and dirty linen. I have nothing to buy with, let one’s wants be what they will; swamp water goes down worse in Winter than in Summer. . . . ’Tis strange living when a man is continually cracking his Brains how to get a Belly full of meat.” Again, “I have had no

* Vol. i., 543.

Beef in my house these six months nor anything else save fat pork and that almost gone. I got by chance a barrel which has been in salt 18 months; it is profitable victuals, a little goes a great way: I have no other eatables; Peas and Beans I am like to have some but neither Bacon or Butter to eat with them—Jovial living. . . . If I must linger out my days here I must have a couple of Negroes and a woman all born among the English, the woman used to house-work. . . . I went this winter 7 times to the Church in the neighborhood (*i e* that is four miles distance) and met not a congregation; so indifferent are our Gentry in their Religion they had rather never come to church than be obliged to pay me anything, they cannot endure the thoughts of it.”* Yet the Rev. William Gordon says himself, in 1709, that troubles arose from the “ill example and imprudent behaviour of the ministers.”

The Church of England was claimed emphatically and commonly as established by law, and entitled to support by the general public. While some of these preachers of Proprietary days were good men, and did, or meant to do, a fair work in a hard field; yet the general impression about their labors, from extant documents, is not very favorable. They were impelled by a burning agony to baptize the children, that the people might be kept from becoming heathens and infidels. One would almost infer that *infant baptism* was the prime object of Christ’s mission on earth. Sharpest comment is made on the people’s “obstinate aversion to god-fathers and god-mothers; neither sense nor reason could prevail with them.” What reprobates! What reason could they give? “Therefore, in anywise will not have their children baptized others think nobody more fit than their parents; to tell them of the orders of the Church avails not they’ll not hearken to the ordinances of man but *will have express scripture for all they are to do or observe.*” This looks like the people were sensible, and that the preacher thought of something else more than of God’s Word. Governor Eden, in 1716–’17, testified that the people “*are not so black as they have been painted,*” but would be

* Vol. ii., 54, 248, 279, etc.

found well enough inclined *if the ministers "are gentlemen of good lives and affable behaviour and conversation."* Here was another proof that the majority of the population was opposed to the Established Church, as is positively declared in a formal address to the Parliament in England in 1705.*

In Rowan County, about 1764-'5 probably, a petition was sent to the Governor, Council and Burgesses, in which "the petitioners complain, that his majesty's most dutiful and loyal subjects in this county, who adhere to the liturgy and profess the doctrines of the Church of England, *as by law established*, have not the privileges which the rubrick and canons of the Church allow and enjoin on all its members." They recite the fact that the inhabitants hold a "medley of most of the religious tenets" in the world, and "*from dread of submitting to the national Church,*" refuse to elect a lawful vestry, who will take the oaths; "*whence we can never expect the regular enlivening beams of the Holy Gospel to shine upon us.*" So they pray for *compulsion* of this unwilling multitude, that the godly seed may get an Episcopal Church, under the provision of what Williamson terms a "shameful law," (Vol. ii., 118,) and a system which Hawks characterizes as "infatuated folly," and kindling "the torch of discord" (ii., 506). Now, Williamson says, "There were *thirty-four* subscribers to this petition; *six* of them made their marks, and some of the other signatures are hardly legible. *When thirty-four such persons could propose that six or seven hundred should be taxed for their accommodation, they certainly had need of the Gospel that teaches humility.*" The largest supposition made by a recent historian† of Rowan County is, that the adherents of the Established Church may have been one-third of the whole population. Evidently Dr. Williamson, writing within a few years of the time when the petition was presented, did not estimate them as so many.

Continual resistance was made to these acts. Appeals were sent to England, and time and again, after long delays, they were pronounced illegal, and quashed; but the attempts were

* Colonial Records, Vol. i., pp. 543, 559, 571, 601, 636-'9, 714, 767, etc.

† Rumple's Rowan, p. 383; Williamson, ii., 258.

regularly renewed, and were even partially submitted to. How many churches, glebes and stipends were obtained in whole or in part, under this legislation, will, perhaps, never be known. Old records will disprove assertions that little was collected. Accidentally, I found the following record in the written minutes of Craven County Court, June 20th, 1740:

“it was ordered that John Bryan Esq^r. receive the remaining part of the Levys laid for the church by the former vestry, and he gives Securetys, Col. Wilson and John Fonveille Jun^r. in the sum of 500£ Proel money.”

A similar entry is made at September court following. The amount received is not given; nor can it be ascertained how long the levy was continued here; but probably for years, as the Episcopal Church was not completed until near 1750, and there was no rector until about 1754. Sometimes there was no Episcopal preacher in the whole colony. In 1725, there was only one for eleven parishes; there were only from seven to ten here altogether during the Proprietary period, and three of these did great harm to morals and religion; in 1764, there were only six to supply twenty-nine parishes, each embracing a whole county. From 1662 to 1775, only about fifty-two Episcopal clergymen had ever been in North Carolina.

Hardships and injustice, and in a few cases, perhaps, bodily sufferings, were thus inflicted on dissenters. This was not done by ecclesiastical courts, but by civil, under the laws of England, or of the Colonial Legislature; illegal laws sometimes, but the fruit of churchly plans, desires and efforts. No spirit of persecution prevailed, but wrong ideas about the relation of Church and State, and true religious liberty. So, doubtless, the Colonial Establishment was always a mongrel affair, unsatisfactory to both churchmen and dissenters, and never complete.

Governors were instructed to maintain the ecclesiastical authority of the Bishop of London. Even a school-master was required to have his license from the Bishop of London to teach geography, arithmetic and writing; and only in 1769 or 1770 was the law repealed which forbade Presbyterian minister to

perform marriage ceremonies for members of their own flocks, though *civil* magistrates had been authorized so to do.

I have found an original marriage license, issued by Governor Tryon, and illustrating the change in the law; and give a copy of it on the opposite page.

In England, Americans were told that, in spite of all the Presbyterian opposition, *bishops would be settled* in America. No wonder the people actually rejected the word "church" as odious, and substituted for it—as we shall see—the term "meeting-house," which is the consecrated name given by God himself to his tabernacle, where he promised *to meet with* his people. Of course, resistance was made to many of these regulations, and with success, by the dissenting majority. After the Revolution, a portion of the property thus unjustly wrung out of the pockets of reluctant dissenters was, by appropriate legislation, rightly converted to public uses.

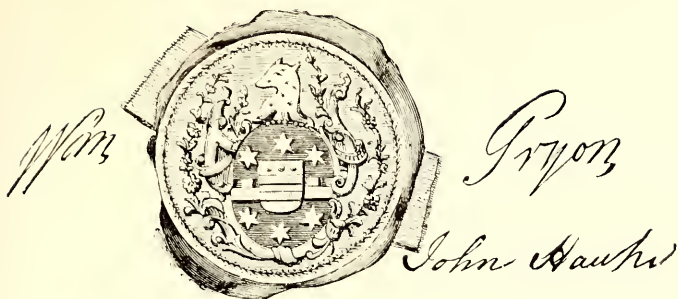
This seems to be an accurate general summary of facts about the "Colonial Established Church." It is not intended to cast any reproach whatever upon the Episcopal Church of this day by a recital of the sad story of so much trouble, but merely to body forth the color and temper of those early formative days. Episcopalians stand now on the same platform with Presbyterians, Methodists, Baptists, and other churches, in repudiating church establishments in the United States, condemning these colonial schemes, and defending the doctrine of religious liberty and equality.

Presbyterian Influence.

Nevertheless, Presbyterian influence increased steadily, and became powerful, if not dominant, in North Carolina. This was, indeed, chiefly through that section of the State with which we are not at present particularly concerned. In the East, Presbyterianism has had but few strong centres until recent times. But Sir Wm. Berkley, one of the proprietors, and the Governor of Virginia, in 1663, appointed William Drummond, an old-fashioned Scotch Presbyterian,* "a man of prudence and

* Craighead's *Scotch and Irish Seeds in America*, pp. 267, 319; Maclean's *History of Princeton College*.

NORTH-CAROLINA, &c.



HIS EXCELLENCY
WILLIAM TRYON, Esq;
Captain-General, Governor and Com-
mander in Chief, in and over his Maj-
esty's Province of *North-Carolina*.

To any Orthodox MINISTER of the Church of *England*, or for
Want thereof, to any regular licenced Minister of the diffent-
ing Presbyterian Clergy, or lawful Magistrate within the
fame. Greeting.

BY Virtue of the Power and Authority to Me Given, as Governor and
Commander in Chief, in and over this Province, (Certificate having
been made to Me, by *Francis Nash*, Clerk of *Orange* County
Court, that the Bond as by Law required, hath been taken and filed by
him in his Office) I DO hereby Allow, Admit, and Licence you, or any of you,
to Celebrate and Solemnize the Rites of MATRIMONY between *Reb't. Nait*
& *Martha Monay*, and to join them together, as Man and Wife, in Holy
Matrimony.

G I V E N under my Hand and Seal at *Hillsborough* this *24th* Day of
July in the Year of our Lord 1769 and in the *Ninth* Year of his Maj-
esty's Reign.

By His Excellency's Command,
J's: Edwards, P: Sec:

popularity, deeply imbued with the passion for popular liberty," to be the first Governor of Albemarle. Dr. Brickell, whose history was published in Dublin in 1737, and includes his observations on the province from 1730 to 1737, refers to the Presbyterians as an important element then. Dr. Hawks testifies that the Presbyterians in Albemarle, though not numerous, "*had real religion amid those without God in the world.*" Their influence for good in every direction was most marked, and was combined with that of the Quakers in moulding the character of the infant State. Looking down on the other side of New Bern, along and East of the Cape Fear, we admire the uplift given to Carolina's fame by a healthy, robust, truth-loving and liberty-loving Calvinistic faith.

Passing over some years, a few notable facts will signalize the sweep, dignity, and worth of this influence.

The Eastern Shore of Maryland was the cradle of American Presbyterianism. Rev. Francis Makemie, from the Presbytery of Laggan, near Londonderry, Ireland, was the apostolic Bishop who presided over and guided its young life, about 1683, at Snow Hill, Maryland. He was a hero fresh from the dragonades of the loyal churchman and incarnate fiend, Claverhouse. When the first Presbytery, that of Philadelphia, was organized, in 1705, four of its ministers were from this Eastern Shore, Mr. Makemie being one. In 1743, Rev. William Robinson, who was of Quaker stock, though himself a Presbyterian and a man of distinguished ability, was preaching in North Carolina. A supplication was made to the Synod of Philadelphia, in 1744, from Carolina, showing their desolate condition, and petitioning for help. Rev. Samuel Davies, the future President of Princeton College, speaks, in 1751, of the fewness and savage ignorance of the inhabitants as causing Mr. Robinson much hardship, and robbing his visit of much success. But, in 1755, several ministers having spent some time among them in missionary labors, whereas there had been hardly any appearance of public worship, the tide was changing; congregations were growing, and eager zeal was manifested to be supplied with Gospel ministers. Continual appointments were made by the

Synods, then the supreme judicatories of the Church, for preaching in the Carolinas; and in several instances, New Bern, Wilmington, and Edenton are specially designated as objective points to be visited and cared for. Messrs. C. Spencer, Lewis, Bay, Caldwell, C. T. Smith, McWhorter, Chestnut, and many others, were assigned to this mission from year to year.*

On the Eno, a branch of the Neuse, a church was erected in 1736 on ground, the deed to which bears date 9th of George II. Out of Hanover Presbytery, which was constituted in 1758, and embraced North and South Carolina, was erected, in 1770, *Orange Presbytery*. Its seven original ministers were Hugh McAden, Henry Patillo, James Creswell, David Caldwell, Joseph Alexander, Hezekiah Balch, and Hezekiah James Balch. Mr. Patillo was a member of the Provincial Congress of North Carolina in 1775; was its Chaplain, and also the honored Chairman of the body, in committee of the whole, in considering arrangements for confederation. Mr. Caldwell was a member of the State Convention of 1776, which drew up the "Bill of Rights," and framed the constitution, and he was the reputed author of the Thirty-second Article, which declares, "That no person who shall deny the being of God, or the truth of the Protestant religion, or the divine authority of either the Old or New Testament, or who shall hold religious principles incompatible with the freedom and safety of the State, shall be capable of holding any office, or place of trust or profit, in the civil department within the State."

Mecklenburg Declaration, 1775.

This memorable document was drawn up by a convention in Charlotte, N. C. Its date, according to the best authorities, is 20th May, 1775. The town of Charlotte was pronounced by Lord Cornwallis "*the hornet's nest of North Carolina*." Bancroft says it was "the centre of the culture of that part of

* Gillies' Hist. Col., pp. 432, 506; Records of Presbyterian Church, 173, 263; Webster's History of Presbyterian Church, 209, 245, 574; Hodge's Constitutional History, Vol. ii., 288; Bancroft's United States History, ii., 172, 181, etc.

the province." Here was "Queen's Museum," the most celebrated seminary of learning, except William and Mary, south of Princeton. Its able president, Rev. Dr. McWhorter, and Dr. E. Brevard, were both graduates of Princeton. A few days before the Convention met, a political meeting assembled in this Presbyterian College, and entertained some resolutions, presented by Dr. Ephraim Brevard. These were read to the convention, and referred to a committee, consisting of Dr. Brevard, Mr. Kennon and Rev. H. J. Balch, for revision; and when reported were adopted by a universal "aye," and constitute the immortal "Mecklenburg Declaration," of which Bancroft says, "The first voice publicly raised in America to dissolve all connection with Great Britain, came from the *Scotch-Irish Presbyterians*." It is remarkable that this famous convention was composed of *one Presbyterian minister, Mr. Balch, nine Presbyterian ruling-elders, and other persons who were all somehow connected with the seven Presbyterian congregations in Mecklenburg County*. Another memorable fact is that, as late as July, 1775, a petition to the King of Great Britain was signed by every member of Congress, praying in humble terms, as British subjects, for redress of grievances, and declaring, "We have not raised armies with the ambitious design of separating from Great Britain, and establishing independent States." And on Nov. 16th, 1775, the bearer to England of this congressional document, Richard Penn, the grandson of the celebrated William Penn, and himself an ex-governor, appeared before the House of Lords, and testified, that in his opinion "no design of independency had been formed by Congress." All honor to North Carolina for the pronounced and vigorous spirit of liberty that had long been growing within her borders, and had its congenial home in the bosoms of her sturdy Calvinistic settlers.

Hugh Williamson and Others.

Dr. Williamson was born of estimable, pious Scotch-Irish parents, in Pennsylvania, December 5, 1735. His mother, Mary Davison, of Derry, when a girl three years old, with her

parents on their voyage to America, was captured by the North Carolina pirate, Blackbeard, or Teach. After being plundered, they were released. Hugh was taught by Rev. Francis Alison, a Presbyterian minister, and the best Latin scholar in America; graduated at the University of Pennsylvania, and became a Licentiate in the Presbyterian Church. Ill health prevented his continuing to preach, or obtaining ordination. He then studied medicine in London, Edinburgh and Utrecht, and travelled extensively in Europe. It has been claimed that through him Dr. Benjamin Franklin obtained the famous Hutchinson correspondence, whose revelations of British false dealings precipitated the War of Independence. On hearing of the Declaration of Independence, Dr. Williamson returned home, and the army medical staff having been organized, he awaited an opportunity of serving his country. While practising medicine in Philadelphia, he served as a ruling elder in the First Presbyterian Church of that city.

During the war, when on a mercantile voyage from Charleston, S. C., to Baltimore, his vessel had to run up to Edenton, N. C., to escape the English fleet in Chesapeake Bay. Dr. Williamson promptly offered his services to the Governor of this State. He came to New Bern to inoculate for the small-pox such persons as had not had the disease, and thus laid the foundation of that confidence soon shown him in North Carolina. He settled in Edenton. Governor Caswell, being assigned as Major-General to the command of the North Carolina troops, ordered to the relief of Charleston, appointed Dr. Williamson chief of his medical staff, where he rendered essential service. In the State Legislature and Congress he represented his district with distinction; and in 1787, with Richard Dobbs Spaight and William Blount, signed the Constitution of the United States. He was an eminent scholar in mathematics, astronomy, natural science, medicine and divinity; according to Mr. Thomas Jefferson, "a very useful member of Congress, of acute mind, and a rich degree of erudition;" a man of fine appearance, imposing elocution, lofty integrity, broad philanthropy, noble patriotism, and untarnished purity.

Though commencing his career in North Carolina as an entire stranger, all obstacles to his advancement speedily melted away. He was chosen to successive places of honor, trust and influence, and he largely moulded public opinion and State policy. He wrote many valuable, practical, literary and philosophical papers; and in 1812, published in two volumes his History of North Carolina, a most important contemporary contribution. On May 22, 1819, in the eighty-fifth year of his age, while riding out with his niece in New York city, in the full vigor of his faculties, and crowned with worthy honors, he suddenly expired.

Samuel Spencer, one of the three judges of the Supreme Court; Alexander Martin, three times Governor of the State, and at his death Senator of the United States from North Carolina; Richard Caswell, Brigadier-General of New Bern District during the Revolution, Major-General of the North Carolina State Line, the first Governor of the State, and twice called to that high office by an admiring people; William Richardson Davie, the distinguished lawyer, accomplished orator, member of Congress, and Governor of his State,—these are a few specimens of the kind of men who were trained in the bosom and great principles of the Presbyterian Church of those early days, and were thereby fitted to wield controlling and beneficent power for liberty and virtue in this grand Commonwealth.

Of course, in signalizing these few illustrative facts, there is no intention of unduly exalting Presbyterian influence, and undervaluing the noble patriots and men of illustrious labors connected with other Christian bodies. Thanks are due to God for every one. But it is neither within my limits or scope of thought to trace out their histories here. It will be well if some one is stimulated so to do.

Presbyterian Settlements.

These results were, however, the natural outgrowth of the scattered early Presbyterian pioneers, and of the repeated and large colonies of Scotch and Scotch-Irish, and other Presbyterians that poured into the State before and soon after 1700.

Notice some of these in the middle and Eastern sections. Already the testimony of Dr. Hawks has been mentioned about their presence, high character, and wholesome settlement in the Albemarle domain. Before 1729, they were settled in numbers in Cumberland County, near the site of Fayetteville. The time of their advent is unknown. Henry McCulloh, from the North of Ireland, (a grand uncle of Judge James Iredell,) was secretary of the province of North Carolina, and had been appointed his Majesty's Surveyor-General, Inspector and Comptroller of the revenue and grants of land. He speculated largely in the crown lands on the Clarendon or Cape Fear, Pedee and Neuse rivers, and was vitally interested in planting colonists on them, thereby to reap a fortune. The transactions of himself and son, Henry E. McCulloh, are said to have been very "crooked." However, about 1736, Henry McCulloh began to fulfil the stipulations of his grant, by introducing a colony of Irish Presbyterians from Ulster into Bladen and Duplin counties, near us. The numbers swelled to three or four hundred, and he thus secured 64,400 acres of choice land, it is said, without paying a dollar. McCulloh's large fortune was reported to have been greatly embarrassed by furnishing transportation to these settlers. The descendants of this band are indicated by their family names in Duplin, New Hanover and Sampson counties. This is the oldest Presbyterian settlement in the State, and their principal place of worship was "Goshen," from which the "Grove" congregation, whose church is three miles southeast of Duplin Courthouse, traces its origin. Another settlement, near Wilmington, on the northeast of Cape Fear, was the "Welch Tract," originally founded by Welch emigrants. Other families joined them, and together they formed another strong Presbyterian congregation.*

Highlanders.

The year 1745 was a dark era to Scotland. The bloody rout of Culloden was a fatal disaster, not only to all hopes of Charles Edward, but to Lovat and Kilmarnock, Tullibardine

* Williamson, ii. 62-65; Foote, 78 and 159; McRae's Life of Iredell, i. 7, 8.

and Balmerino, MacDonald of Glengary, and Cameron of Lochiel, with their thousands of brave but misguided clansmen. A harsh government, satiated with unjust trials, barbarities and bloody executions, exempted nineteen out of every twenty from trial and punishment—the doomed *one* to be decided by lot. Upon taking the oath of allegiance, the others were *allowed* to be transported to America. The “Coercion Bill” and “Disabling Act” were added, inflicting severe penalties on Highlanders wearing the national kilt, or found in possession of weapons of war. So the Cape Fear country became the happy Canaan for the oppressed of Scotland. Here the stern veterans of Preston-Pans, the stalwart broad-swordsmen of Lochiel, and the rugged Highlanders who swept over Culloden’s fatal field like their mountain storms, were turned into quiet farmers, isolated by their uncouth Gaelic tongue, among the pines and the plains of Eastern Carolina, but in a *land of freedom*. Hector McNeill, Alexander Clark, and others, even “John Smith,” had long lived here, and had doubtless sent home encouraging accounts of their welfare. In 1746 and 1747 many ship-loads of the refugees arrived in Wilmington. During the “rising” in Scotland, Neill McNeill, a native of Argyleshire, had been prospecting in America, and had explored the Cape Fear section, and the neighborhood of Cross Creek, known then as Heart’s Creek or the Bluff, afterwards Campbelton, and now Fayetteville. Tall and muscular, bold and daring, he entered land for himself and colonists, and in 1749 brought over about three hundred immigrants, who were placed in Brunswick, Bladen, Cumberland and Harnett Counties. Baliol of Jura (one of the Hebrides Islands) ran a vessel yearly between Wilmington and Scotland, and regularly brought in additional Scotch immigrants.* These various colonists were reared almost within hail of classic Iona, the hallowed home of primitive Presbyterianism, under apostolic Columba, his coadjutors and godly successors. So they proved good seed from a worthy stock.

* Hume’s England, viii. 347, etc.; Foote, 125–131, 169, etc.; Martin, ii. 46; Williamson, ii. 78; Centenary Sermon, by Neill McKay, D. D.; and Historical Address by J. Banks, Esq., at Bluff Church, 1858.

Ministers Scarce.

No clergymen were with these Scotch. This seems singular, since they were thorough Presbyterians, and so well versed in their Bibles and the doctrines and usages of the Church, that a minister needed to be very careful in preaching to avoid their criticism. Rev. J. McLeod said "he would rather preach to the most polished and fashionable congregation in Edinburgh than to the little critical carls of Barbecue." But the manner of the forced exile, and the actual lack of preachers in the Highlands, explain the anomaly. Few could preach in the *Gaelic* language; and these people spoke nothing else. When Rev. Hugh McAden was on his missionary tour in North and South Carolina in 1756, he states in his journal, that at Hector McNeill's he "preached to a number of Highlanders,—some of them scarcely knew one word that I said,—the poorest singers I ever heard in all my life." Neither did he find them all *godly*. Their spiritual destitution so affected him that, on his return to Pennsylvania, he induced *Rev. James Campbell* to go and reside amongst them. Mr. Campbell was born in Cambelton, on the peninsula of Kintyre, Argyleshire, Scotland. About 1730, he was a licensed Presbyterian preacher, and landed in Philadelphia. He took charge of a congregation of Scotch emigrants, perhaps in Lancaster County, Penn., where Mr. McAden visited him, and was duly ordained. Yielding to the claims from Carolina, he removed thither in 1757, bought a plantation on the Cape Fear, opposite the Bluff Church, and a few miles from Fayetteville, and began to preach under the shadow of his own oaks, in the Gaelic language, in a most unpromising field. But the glad tidings spread. Great enthusiasm was kindled throughout the Scotch settlement. He proclaimed a crucified Saviour for the lost sinner with blessed results; served several churches, and secured the erection of several "meeting-houses"; and ceased not his faithful labors, which knew no bounds but his strength, until, under the weight of more than three score and ten years, he fell on sleep in Jesus, and was laid beside his dear wife, in the quiet of his own graveyard.

The Call.

The call for Mr. Campbell's services is in the shape of a contract (for there was no organized church yet), and appears in the Register's office, (Book A, page 349,) of the County Court of Cumberland. As the first recorded formal call for the pastoral services of a Presbyterian minister in North Carolina, and in view of the light it throws on the times by its accompaniments, it will be well to copy it:

"Know all men whom these presents do, or may concern, That we, whose names are underwritten, for and in consideration of the due and faithful ministry of the Gospel (according to the Doctrines and Discipline of the Church of that part of Great Britain called Scotland, by law established,) for some months past, and hereafter to be administered to us and other good people of our communion in the county of Cumberland, in the Province of North America, by the Rev. Mr. James Campbell, a well qualified minister of the principles of the said established church, and for divers good causes and considerations moving us thereto, have covenanted, promised, granted and agreed, and by these presents do each of us covenant, promise and agree to and with the said Mr. James Campbell to pay conjointly, or cause to be paid the sum of a hundred pounds in good and lawful money of North Carolina to the said Mr. James Campbell, his heirs, executors, administrators, or assigns, to commence from the twenty-second day of June last, (providing the said Mr. James Campbell doth, as soon as his convenience permit, accept of our call, to be presented to him by Rev'd Presbytery of South Carolina, and be by them engaged to the solemn duty of a pastor for us,) and this to be paid to him, his heirs, executors, administrators, or assigns yearly, and every year during his faithful ministry with us. In witness whereof, we have hereunto set our hands and seals, this eighteenth day of October, in the year of His Majesty's reign XXXIIInd and of our Lord one thousand seven hundred and fifty-eight.

"Signed, sealed and delivered in presence of Arch'd McNeill and Arch'd D. Clark.

"Signed, sealed and delivered
before us.

"ARCHIBALD MCNEILL,

"ARCHIBALD CLARK,

"HECTOR MCNEILL, [Seal.]

"GILBERT CLARK, [Seal.]

"THOMAS GIBSON, [Seal.]

"ALEX. MCALISTER, [Seal.]

"MALCOM SMITH, [Seal.]

"ARCHIBALD MCKAY, [Seal.]

"JNO. PATTERSON, [Seal.]

"DUSHEE SHAW, [Seal.]

"NEILL MCNEILL, [Seal.]

"ARCHIBALD BUIE, [Seal.]

"ANGUSH CULBREATH, [Seal.]

"JOHN MCPHERSON," [Seal.]

Endorsements show that this bond was proved by oath of A. McNeill in open court and admitted to record, August Inferior Court, 1760. A duplicate was afterwards executed and proven, with some change of signatures.

But now Episcopacy and Royalty, in the persons representing the king, enforce the subscription and test acts, as the following entries on the Minutes of the court, January term, 1759, show:

"The Rev. James Campbell came into open court, and took the test-oath prescribed by law, and subscribed the test."

"Court adjourned till 3 o'clock. Court met according to adjournment. Present: William Dawson, Samuel Howard, Arthur Donnally and James Thornton, Justices."

"The Rev. James Campbell in open court read and subscribed such of the Articles of the Church of England as the law requires."*

* Centenary Addresses, mentioned before.

The test-oath was this: "I—(A. B.)—do declare that I do believe that there is not any transubstantiation in the sacrament of the Lord's Supper, or in the elements of bread and wine at or after the consecration thereof by any person whatsoever."

The act of toleration permitted the following of the Thirty-nine Articles to be excepted to—a part of the 20th, about decreeing rites, etc.; the 27th, on baptism; the 34th to 36th, of traditions, homilies, and consecration of clergy.†

All this squints wonderfully towards an established Church.

Mr. Campbell preached in both Gaelic and English every Sabbath, and this practice prevailed in a few congregations down to a few years before our late war. His connection was with an independent Presbytery in South Carolina, where Presbyterian churches had been organized as early as 1682 and 1686. About 1773 he united with Orange Presbytery. He was an ardent and outspoken patriot, though the Highlanders, under a sense of the binding obligation of their oaths, fought against the colonies in the disastrous battle of Moore's Creek. Mr. Campbell was threatened with a bullet through his head, unless he kept quiet. He even refused to baptize the children of royalists!

Rev. Hugh McAden,

Already spoken of, was of Irish parentage, through born in Pennsylvania. He was graduated at Nassau Hall in 1753; licensed in 1755, and ordained in 1757, by New Castle Presbytery, and dismissed in 1759 to Hanover Presbytery, which swept indefinitely southward from Virginia. His journal indicates that, in 1755, the uneasy year of Braddock's defeat, he made a missionary tour over North and South Carolina, partly in company with Rev. Andrew Bay, who had been commissioned for a preaching service in Carolina by the Synod of Philadelphia and New York, and was several times *ordered to visit New Bern*. Mr. McAden (or "McCadden") preached on the Neuse, Contentenay, Pamlico, and Tar rivers, and in Edgecombe County sometimes in Presbyterian churches, and sometimes in

† Neil's Puritans, Vol. II. 345, 483; Schaff's Creeds, I. 619—Burnet: Macaulay.

Baptist, to mixed congregations of Presbyterians, Churchmen, Baptists, and Quakers—good and honest Quakers—as he terms them. The Baptists were very kind and liberal. Great religious destitution prevailed everywhere. One Sabbath, April 4, 1756, he remained at Mr. Thomas Little's, near Salter's Ferry, Pamlico. He had not heard a Presbyterian minister in the twenty-eight years he had lived in Carolina; so he kept Mr. McAden until Wednesday, and gathered the neighbors to hear another sermon. Presbyterians were scattered through this section, but there were no organized churches.

At Mr. Dickson's, the Clerk of Duplin County, he preached to a considerable congregation, chiefly Irish. These people made out a hearty call for his pastoral services, as did also "the Welch Tract," before mentioned, and promised him a proper support. This call antedated that of Mr. Campbell, given as the first, because we have it in its entirety. In 1759, Mr. McAden returned and settled amid the Presbyterians of Duplin and New Hanover, and on the Neuse. Here he labored for ten years, respected and beloved by all. He was a man of thoughtful face, in the prime of life, polite, and of easy manners. Doubtless he sometimes visited and preached in New Bern, the neighboring city and seaport of the section. Ill health caused him to remove to Caswell County, where he died, on January 20, 1781, and was buried in the grave-yard of Red House Church, near Milton. *McAden and Campbell were the noble and blessed patriarchs of Presbyterianism in Eastern Carolina and in other portions of the State. Let their names be held in continued honor.*

Robinson and Stanford.

After some years of precarious ministerial supply, these congregations, in 1793, secured the services of Rev. John Robinson, who remained with them to their edification until 1800, when he removed to Fayetteville. Rev. Samuel Stanford, of Orange Presbytery, succeeded him, and conducted a classical academy at the Grove. This school, or one near their homes, was maintained for many years by succeeding pastors

with great advantage to the citizens. Mr. Stanford wore out his strength and days in serving the people of Duplin, and passed to his reward in 1828. He was officially in New Bern, as will hereafter appear, at an ordination and installation in 1808. The annual introduction from 1754 of hardy, intelligent and industrious Scotch gave enlarging and stimulating work to faithful pastors in these fields. In the single year, 1764, *a thousand families of Irish or Scotch-Irish Presbyterians passed through the Northern colonies to this State*. Laborers for the harvest, by divine blessing, increased too, so that before, and just after, 1800, the following clergymen were reaping the ripened sheaves: John McLeod, Dougal Crawford, William Bingham, John Robinson, James and Robert Tate, W. D. Paisley, John Anderson, — McCaasa, Colin Lindsay, Samuel Stanford, Angus McDiarmid, John Gillespie, Murdock Murphy, Allan McDugald, James K. Burch, David Kerr, Andrew Flinn, William Leftwich Turner, Malcolm McNair, and William Peacock. A goodly company this of soldiers of the cross, with a cheering band of candidates pursuing their studies preparatory for the Master's great work of saving souls.*

Classical Schools.

The Lords Proprietors discounted printing-presses and learning. In an interesting address delivered at Chapel Hill, in 1827, by Hon. Archibald D. Murphy, of the Supreme Court of North Carolina, he says there were few books in the colony. The library of a common man consisted of a Bible and a spelling book. The lawyers had a few law books, and the ministers a few on theology, and sometimes a few Greek and Roman classics; for they, particularly the Presbyterian ministers, were generally the school-masters, and with them the poor young men who wished to preach the Gospel or plead the law, received their humble education. Even after the Revolution, when he was a student at Dr. Caldwell's famous classical school, he says, "The students had no books on history or miscellaneous literature. . . . I well remember, that after completing

* Foot's Sketches of North Carolina, 80, 131, 170, 301, 490, 501, &c.

my course of studies under Dr. Caldwell, I spent nearly two years without finding any books to read, except some old works on theological subjects. At length I accidentally met with Voltaire's History of Charles the Twelfth of Sweden, an odd volume of Smollett's Roderic Random, and an Abridgment of Don Quixote. These books gave me a taste for reading, which I had no opportunity of gratifying until I became a student in this University, in the year 1796. Few of Dr. Caldwell's students had better opportunities of getting books than myself." A few libraries of value had been sent into the colony; *e. g.*, that at Bath, worth £100; and those of Rev. Messrs. Gordon, Adams and Urmstone, and the one bought by Mr. Moseley. But they were all lost, and did little good.

A few roving teachers, with a monopoly of learning and love of whiskey, wandered about. Three months constituted a term, and two terms completed one's education. There was an occasional pedagogue of this class in Craven County. About the close of the Revolution, a noted Scotchman taught in this county. His name was *James Alexander Campbell Hunter Peter Douglas*. He would flog a whole class because they spelt "corn" as he pronounced it, "kor-run." History fails to tell whether he flogged them for not remembering his name.

In the *North Carolina Gazette* of July 24, 1778, I find this

"ADVERTISEMENT.

"Mr. Joseph Blyth has opened school in the public schoolhouse, and will teach Latin, English, Arithmetic, Geography, Geometry, Trigonometry, and several other of the most useful branches of the Mathematics, according to the best and most approved methods. Gentlemen and ladies who favor him with their children may depend he will be diligent, and pay proper attention to their education.

"NEW BERN, *July 24.*"

In the same paper is an advertisement of Mr. George Harrison's school, opposite Mrs. Dewey's, for instruction in the English and French languages.

Judge Martin is mistaken in saying that when the Revolu-

tionary War began there were but two schools in North Carolina. Others have fallen into similar errors.

Great attention was paid to establishing schools in Presbyterian settlements. It was esteemed a mark of vulgarity not to be able to repeat the Shorter Catechism. So diligent efforts were made to teach all children to read, and few grew up unable to do so. Rev. James Tate, a Presbyterian minister from Ireland, opened a classical school in Wilmington in 1760. In 1785, Rev. William Bingham, also from Ireland, preached in Wilmington and thereabouts, and sustained himself by a classical school, which attained great *éclat*, was afterwards maintained elsewhere, is now owned and conducted by his grandson, near Mebaneville, N. C., and is perhaps the largest, most successful and most celebrated classical and military institute in the South. Such schools were numerous, notwithstanding some different statements by persons not fully informed, after the Revolutionary War, under the management of Presbyterian clergymen. Rev. Dr. Caldwell, in Guildford, educated lawyers, statesmen and clergymen. Five of his pupils became *governors* of States, a number rose to the bench, many were physicians, and fifty became preachers. It used to be said that Dr. Caldwell made the scholar, and Mrs. Caldwell, by her motherly zeal and piety, made the preacher. Dr. Hall, from "Zion Parnassus," sent *forty-five* students to the pulpit. There were Hall's famous "Clio's Nursery," and his "Academy of Sciences," with its philosophical apparatus; Patillo's classical school in Granville; the celebrated "Crowfield" Institute; "the Grove" in Duplin, and the Wilmington schools. Nor must the memorable "Queen's Museum," in Sugaw (Sugar) Creek congregation be forgotten. Established probably in 1766, it was twice chartered by the Colonial Legislature, but each time the charter was revoked by the king and council, and the second time by *proclamation*. It flourished, however, without a charter, *refused because these Presbyterians would not put a member of the established Church of England as master of their own school*. This was the explicit proviso made in the charter of the New Bern Academy, and accepted. The king's

fears that the college would become the fountain of Republicanism were perhaps quickened into reality by his repeated rejection of the charter, for Queen's Museum became the rallying point for literary societies and political clubs, preceding the Revolution; and in its hall were held the significant and decisive debates preceding the adoption of the Mecklenburg Declaration. But 1777 brought the coveted charter to this seminary as "*Liberty Hall*." All these institutions did inestimable service in their day. The historian of these immortal epochs and toils tells how deeply Presbyterian women were concerned to secure an education for their sons, as illustrated by the exclamation of Mrs. Skillington. Looking upon the shell of the old family log-house, within rifle-shot of Poplar Tent Presbyterian meeting-house, she said, "Many a day have I worked for Charley with these hands, when we lived there, to help him through college; and I don't mind the work, for we all loved Charley." *

Wherever a pastor was located, the custom was to have a classical school. Patillo and Hall wrote text books, for there were few then attainable. Only *two schools were incorporated before Queen's College, viz. New Bern and Edenton*. Royal provision had been made to give a salary of twenty pounds to any who would come to the colony as *lay-reader* and teach school; and the Assembly passed an act before 1759, according to Judge Martin, to raise a fund for common schools. Still schools were scarce. Little favor seems to have been bestowed on educational work, until the light of Geneva and the Culdee principles of Lindisfarne and Iona beneficently shone in North Carolina. Thus the classic muses and winsome graces were brought into chastened fellowship with clear-eyed Christian virtues, and the State was lifted to elevated heights of refinement, comfort, progress and piety. These vital forces gave power to those wielding them, and their benign reign still blesses the good old North State. This grand educational movement may be said to have its crown of honor in those times, in the establishment of "the University of North Caro-

* Foote's Sketches, Chaps. 35 and 36.

lina"—opened for students in 1795,—and its thorough organization by that noble educator and Presbyterian divine, by universal consent, the *father* of this useful and famed institution,—*the Right Reverend Joseph Caldwell, D. D.* For forty years this illustrious scion from Huguenot stock presided over its destinies, and was its inspiring genius, successfully combating the serried assaults of infidelity, and leading the institution in a career of healthy and increasing prosperity, with great honor to himself, and incalculable advantage to the Commonwealth. It is an interesting fact, too, that the ladies of New Bern and Raleigh presented the University with mathematical instruments, and promised that its welfare should ever enlist their hearts and hands.

Old Princeton College.

It is appropriate to insert here a picture of Old Nassau Hall, Princeton, N. J., where so many laborers in Eastern Carolina and the New Bern Church were educated. This historic Hall has been modernized, and now forms the centre of the magnificent buildings of this great University.



OLD PRINCETON COLLEGE.

NEW BERN.

THIS preliminary survey brings us to the presentation of such particulars as are accessible about the settlement and history of this city, and the beginning and progress of the Presbyterian Church herein.

The Huguenots.

Wonderfully and intimately are French Huguenots interwoven in the beginnings of our national history. The first Protestant settlement in the United States—nay, on the North American continent,—was that made by Jean Ribault (sent out by Admiral Coligni) in Carolina, in 1562. Disembarking, they first worshipped God; then set up, not superstitiously a Papal cross, but a stone pillar, inscribed with national lilies, and named the territory Carolina, after their king.* So when, in later years, their brethren settled at New Paltz, N. Y., after unhitching their teams, their first act was to read the forty-sixth Psalm, and then on bended knees in faith and prayer, to consecrate themselves and their posterity, and their wilderness home, to their covenant God. The first child, Jean Vigné, born in New York City, and the first, Sarah Rapelyea, born in Albany, were Huguenot children. *Priscilla*, the historic Puritan maiden, who came over in the *Mayflower* in 1620, and abides with immortal beauty and renown, with Miles Standish and John Alden, in the radiance of Longfellow's poetic genius, was Priscilla Molines, daughter of William Molines, the Huguenot. The first church organized on Manhattan Island was the Reformed Dutch, composed of Huguenot refugees and Dutch, in 1627. The Dutch Church was

* Bancroft's U. S. History, Vol. I. page 62.

modeled on that of France, and both were Presbyterian; and the Huguenot Governor, Minuit, was one of its two ruling elders. *The first Presbyterian preacher and the first Presbyterian congregation in North Carolina*, were Richebourg and *his colony—the first body of settlers on the Trent*. The first church organized in the Carolinas was the old Huguenot Church, founded in Charleston in 1681–82. This noble stock was among the first settlers in South Carolina, and we will trace them at an early day in our State.

One-fourth of the invading army of William of Orange, when he entered England in 1688, were Huguenots, and his veteran commander-in-chief was the Huguenot, Frederick Armand de Schomberg. Moved by gratitude and sympathy, King William favored their settlement in his new dominions in America. Large numbers came to Virginia, and an extensive colony entered upon ten thousand acres of land, twenty miles above Richmond, on the James River, where the extinct Manakin Indians had lived. From this colony, in 1690, a body emigrated to the Pamlico River, near Bath, and spread out thence as far as the Neuse River. The whole population of North Carolina was then 5,000. About 1707, another numerous band of these Calvinistic Huguenots from Manakin (or Manikin) town settled on the Trent River, where the old county bridge stood, two miles above the site of New Bern; and they spread through Onslow, Jones and Carteret, where French names still perpetuate this advent. Lawson writes thus: "Most of the French who lived at Manakin town on James River are removed to Trent River, in North Carolina, where the rest were expected daily to come to them when I came away, which was in August, 1708. They are much taken with the pleasantness of that country, and, indeed, are a very industrious people. At present they make very good linen cloth and thread, and are very well versed in cultivating hemp and flax, of both which they raise very considerable quantities, and design to try an essay of the grape for making of wine." Williamson says of this colony, "They were sober, frugal, industrious planters, and in a short time became independent citi-

zens." Carroll's Hist. Collections (Vol. I. 101) says that Governor Ludwell had instructions in 1692 "to allow the French colony of Craven County the same privileges and liberties with the English colonists." Jealousies existed between the French and English, so that the French were refused representation in the Legislature. It was so under Governor Archdale in 1695.

Claude Philippe de Richebourg.*

In his History of Virginia, John Esten Cooke says (p. 309), after noting how near Oliver Cromwell, Queen Henrietta Maria, and Charles II., were to becoming residents in Virginia: "What was better for the country was the arrival in 1699 of the good Claude Philippe de Richebourg with his colony of Huguenots, who settled at Manakin, on the upper James River, and infused a stream of pure and rich blood into Virginia society." Not entirely satisfied with their situation, a part of this colony, led by their noble, godly, exiled pastor, Richebourg, migrated to the Trent River. Richebourg was a decided French Presbyterian, of unobtrusive manners, fervid piety, exalted character, and devotion to the cause of Christ. His life was filled with toils, poverty, hope, faith and charity, and his example of suffering patience encouraged his refugee banished countrymen bravely to bear their multiplied hardships. Unsettled by the horrid Tuscarora massacre of 1711, he and some others of the Trent colony moved southward to South Carolina, and settled on the Santee River. For two or three years he seems to have been without charge, and in straitened circumstances. He then succeeded the aged Rev. Pierre Robert, as pastor of the Huguenot Church on the Santee River. Although this church had conformed to the "Established Church," Mr. Richebourg never accepted Episcopal ordination. Though the charters of Charles II. from policy granted liberty of conscience, great pressure was brought to bear on French Protestants and others, to bring them into con-

* Foote's Huguenots, pp. 526-534; Howe's Presbyterian Church in South Carolina; Rev. C. S. Vedder, D. D., Huguenots of South Carolina, etc.

formity with the Church of England. Subjected to many annoyances and disabilities; denied membership in the Legislature; the organization of their Church and ministry, the legality of their marriages, and the legitimacy of their children impugned, while they were too poor to sustain their own ordinances with regularity, but were *offered support for both Church and minister by the Government*; some of these congregations slowly yielded their cherished convictions. Many, however, stood firm, and conquered at last.

De Richebourg died, serving the Santee Church, about 1717. His will breathes the spirit of true Christianity, and exhibits this faithful servant of the cross still resigned to the dispensations of Providence, steadfast in the faith, and triumphant at approaching death. This will was long preserved in Charleston, S. C. Recently I searched for it in the Probate-Judge's office in that city. The general index recorded its existence and location; but alas! with many other priceless treasures, removed inland for safety, the unbound package containing it had been consumed in the great fire, kindled by General Sherman in fated Columbia.

Surveyor-General Lawson* testifies thus about these French Protestants: "They live as decently and happily as any planters in these southward parts of America. The French being a temperate, industrious people; some of them bringing very little of effects, yet, by their endeavors and mutual assistance amongst themselves—(which is highly to be commended)—have outstripped our English, who brought with them larger fortunes, though (as it seems) less endeavor to manage their talent to the best advantage. 'Tis admirable to see what time and industry will, with God's blessing, effect." An effort was made to introduce silk-culture, and eggs were shipped to Carolina; but they hatched during the voyage, and, there being no food for their support on board the ship, they all died. "Monsieur Philip de Rixbourg," says Lawson, "assured me, that their intent was to propagate vines, as far as their present circumstances would permit."

* Lawson's Hist. N. C., pp. 28-30, 141, 187.

With regard to their religion he remarks, "They are all of the same opinion with the Church of Geneva, there being no difference among them concerning the punctilios of their Christian faith; which union hath propagated a happy and delightful concord in all other matters throughout the whole neighborhood, living amongst themselves as one tribe or kindred, every one making it his business to be assistant to the wants of his countryman, preserving his estate and reputation with the same exactness and concern as he does his own, all seeming to share in the misfortunes, and rejoice at the advance and rise of their brethren." They were true Presbyterians in their forms of worship, their government, and the order of their clergy; and in their creed followed their renowned countryman, JOHN CALVIN. In polite and elegant manners, severe morality, wise charity, frugal and successful industry, they were evidently far above the English settlers. Bancroft well says: "The children of the French Calvinists have certainly good reason to hold the memory of their fathers in great honor." The admixture of Huguenot blood in our body politic has been an admirable blessing. It has been compared to the gold which the Russians cast into the molten mass of metal for the great bell of Moscow. Though they did not in numbers so greatly increase American population, or alter its salient features, yet they did give a finer tone to character, and a richer melody to the drama of living; the refinement of elegant courtesy to society, and lofty chivalry for right and liberty. There is power in noble traditions, and enduring life in the blood of the true, the pure, and the brave. Who does not feel this, as his pulse throbs with honest exultation at the mere mention of such monumental names as those of the Huguenots, *Henry Laurens, the first President of the Continental Congress; Matthew Fontaine Maury, the High Priest of the seas, pathless before he marked their highways; Gabriel Manigault, who at seventy-five years of age laid his fortune at the command of his State—South Carolina—and his struggling country; Francis Marion, prince of partizan leaders in the war of liberty; and many others, whose fame lives as a diadem for their admiring land!* Though, in the

Indian Massacrè, these Huguenot colonists were victims, yet they have descendants who hold up the blue banner of their forefathers' martyr-faith.

Our attention is next challenged by

Christopher Emanuel de Graffenriedt.

He was a citizen of Bern, Switzerland, the elder son of Antony De Gräaffenried, Lord of Worb, and descended from a "De Gräaffenriedt," or Graffenried, a follower of the great Duke Berchthold V., the founder of the city of Bern. This ancestor built the family castle of "Worb," six miles from Bern, and inherited by Christopher in 1730, after his return from Carolina with broken fortune. It is still in good preservation. Christopher is described as a handsome and fascinating man, a great favorite of Queen Anne, of England. Upon his purchasing a large body of land, with certain privileges, from the Lords Proprietors of Carolina, she made him a Baron of England and Landgrave of Carolina. His patent of nobility, written in Latin on parchment, and his insignia of rank, his golden star, with its obscure heraldic devices, and his seal, are in possession of one of his lineal descendants in Dougherty County, Ga. Tradition, fond of the romantic, has long woven around the "star" the pretty story, that when he was a prisoner among the fierce and implacable Indians, he saved his life by its exhibition in proof that he was a *king*, and they dared not kill him.

De Graffenried had been "Bailli," or Mayor, or Governor of Yverdon, in Neuchâtel, under commission from the Senate of Bern. Here he met financial reverses, and seeing no chance of recuperation at home, he—against the wishes of friends and relatives—leaving his private affairs in confusion, secretly started for England, with the design of building up his fortune in far-off America. Long had he been attracted thither from previous association with the deceased Duke of Albemarle. He seems to have been a mere adventurer, ready for any money-making scheme. With himself he associated Ludwig Michel, or Lewis Mitchell, also from Bern, and possessing considerable know-

ledge of America. Lawson, in his history, speaks of "my ingenious friend, Mr. Francis Louis Mitchell, of Bern, in Switzerland, who has been for several years very indefatigable and strict in his discoveries amongst those vast ledges of mountains and spacious tracts of land lying towards the heads of the great bays and rivers of Virginia, Maryland and Pennsylvania, where he has discovered a spacious country, inhabited by none but savages, and not many of them, who yet are of a very friendly nature to the Christians. This gentleman has been employed by the Canton of Bern to find out a tract of land in the English America, where the republic might settle some of their people, which proposal, I believe, is now in a fair way towards a conclusion between her Majesty of Great Britain and that Canton, which must needs be of great advantage to both."

Prof. Löher (History of the Germans) describes them both as bold and shrewd men. Williamson, near their day, says they regarded the Germans as objects of speculation. They are pictured as enthusiasts, who believed that North Carolina was the real El Dorado. Such emigration agents, dressed splendidly, traversed Europe, and offered poor people most fascinating inducements to emigrate. The "Journal of the House of Commons" says, "There were books and papers dispersed with the Queen's picture, and the title page in letters of gold, which, on that account, were called 'the Golden Book,' to encourage the people to come to England to be sent to *the Carolinas*." Remembering the tactics of agents to-day, we can understand what power was then wielded by such canvassers over the ignorant, poor and oppressed, as well as those of romantic and adventurous dispositions; and can also measure the bitter disappointment that frequently bowed down newly arrived emigrants, whose voyage had been filled with rosy dreams. The same system was pursued by John Peter Purry, of Neufchatel, in 1731, in his descriptive pamphlet about South Carolina, which he scattered in Switzerland to gather his people, as he successfully did, for that colony.

It is difficult to get accurate information about the Palatine and Swiss colonists brought by De Graffenried and Mitchell, and

especially about their ecclesiastical affairs, before and after their arrival. I have made very laborious search after this knowledge, and had an extensive correspondence with the most learned and best informed men and women in this State and country, with this result in the main, the belief that such light can be gotten, if obtainable at all, only from hidden old manuscripts hereabouts, or from documents in European libraries. Yet some facts, new to most persons, will be stated in connection with others of general history. Also valuable and entirely new matter will be given from a yet unpublished and extended contemporary manuscript history of his colony by De Graffenried. This document, written in barbarous French, has recently been copied from the original in the public library of Yverdon, Canton de Vaud, and will fill eighty pages in the *Colonial Records*, now in press.

The Palatines.

The Palatinate was a fine province on both sides of the upper Rhine. Its capital was Heidelberg, on the Neckar, with its picturesque castle, and its famous university. The Elector Palatine, Frederick III., surnamed "the Pious," who died in 1576, was one of the noblest and purest German princes,—the German Alfred,—and was devoted to the advancement of the political, educational and ecclesiastical prosperity of his people. The crowning achievement of his reign was the preparation by those learned and pious theologians and reformers, Zacharias Ursinus and Caspar Olevianus, of the Heidelberg Catechism. This is one of the most celebrated formularies of doctrine ever composed, and stands to day side by side with the Westminster Confession of Faith. It was called "The Palatine Catechism"; stood as the symbol of the Palatine Church, and formed the foundation of family instruction. It was adopted in St. Gall, Schaffhausen and Bern; was the first Protestant catechism planted on American soil, viz.: on Manhattan Island, in 1609; and was the banner of *The Reformed Church*. To the youthful Ursinus Calvin presented, in Geneva, his works, and wrote in them his best wishes. Lutherans, how-

ever, were numerous in the Palatinate. But the elector Frederick, though reproached and threatened, made before the emperor, at the diet of Augsburg, in 1566, as manly a confession of his Reformed Creed as Luther at Worms, and evoked the admiration of his opponents, and the applause of the Lutheran Elector of Saxony: "Fritz, thou art more pious than all of us."

In 1613, Elizabeth, daughter of James I of England, was married to Frederick, Protestant Elector Palatine, and afterwards King of Bohemia. George II. of England was their grandson; and so Queen Victoria is descended from Elizabeth, who was also the great aunt of Queen Anne. After several changes in the Palatinate, Charles, Elector Palatine, died without issue, and the electoral dignity went, in 1685, to the house of Newburg, a bigoted popish family. This upper Palatinate of the Rhine suffered untold horrors from a long series of desolating wars, and the merciless ravages of Tilly, Turenne, and Louis XIV. of France, and the unremitting persecutions by the popish Elector of these decided Protestant subjects, who would die rather than recant. In 1622, 1634, 1688 and 1693, Heidelberg was taken, and desolated with Mohammedan cruelty. The beautiful land was cursed by the rage of man. Houses were burned, scores of cities sacked, and in Winter, the whole population were driven into fields covered with snow and ice. Encouraged by a proclamation by Queen Anne, and favorable reports from countrymen who had gone before, 12,000 Palatines went to England in the summer of 1709, and encamped in tents near London. Here they were pitiable objects of English charity, and at the same time creators of serious discontent among the English poor; for bread was scarce, and commanding double price, while these foreigners were supported by public collections and by the Queen. Twenty thousand pounds were paid into the treasury for them. So the native sufferers grumbled, and the House of Commons even voted that all who encouraged the Palatines to come to England were enemies to the nation. Hence they must be removed. Ireland and the American colonies afforded appropriate out-

lets. De Graffenried estimated that, at the very time of his arrival, more than 20,000 Palatines came to England, but "intermingled with many Swiss and people of other German provinces." He and Mitchell were looking for a profitable speculation, and ready to grapple with this problem for a consideration. It was understood that "the Queen would not only assume the expense of their transportation, but also bestow upon them considerable assistance. This really took place; and this last sum amounted to £4,000 sterling." Other advantageous promises gilded the enterprise. Between De Graffenried and the Lords Proprietors was drawn up an elaborate contract, which still exists. His pay was five and a half pounds apiece for six hundred and fifty Palatines transported to North Carolina—more than \$18,000. Liberal provision was made for their comfort on arrival, and for their support for a year in their new homes. This agreement bears date October, 1709. Young people, healthy and laborious, and of all kinds of occupations, were selected, and ample provision was made for their comfortable voyage in well-equipped ships. De Graffenried appointed three directors, notables from North Carolina, then in London, one of whom seems to have been Lawson, the surveyor-general; for he could not himself sail with them, as he had to await his colonists from Bern.

On the day before sailing, he went to Gravesend, on the Thames, with Rev. Mr. Cesar, a German reformed minister of London, who preached a feeling and appropriate sermon to the departing emigrants. On account of the war, Rear-Admiral Noris was permitted—as a signal favor—to escort the two vessels with his squadron as far as the latitude of Portugal. They sailed in mild weather, in January, 1710; but were overtaken by such terrible storms that the voyage lasted thirteen weeks. All suffered, and more than half died at sea, and many after landing died from eating imprudently. One of the vessels, containing the best goods and colonists, was plundered by a French captain at the mouth of James River. They landed in Virginia, not daring to go by sea to Carolina on account of

privateers, and the bars at the mouths of the rivers. The remnant, being recruited a little, travelled by land to Colonel Pollock's, in Albemarle, on the Chowan. Thence they crossed the Sound into Bath County, and "were located (in May or June) by the Surveyor-General" (Lawson) "on a tongue of land between the News and Trent rivers, called *Chattawka*, where afterwards was founded the small city of New Bern." (Note: This is the way De Graffenried writes the name.) He says that Lawson cheated them terribly, by putting them on his own land, on the southern bank of Trent, "at the very hottest and most unhealthy place," and selling them the before-mentioned tongue of land at a heavy price and as uninhabited, whereas it was not his, and Indians still lived there. De Graffenried afterwards bought this tongue from the Indian King Taylor.

With faith in their leaders, and committing their money to De Graffenried, these "poor Palatines" (as they were termed) had come to the new world. They "were forced to stay until September in the greatest poverty, and to sell nearly all their clothes and movables to the neighboring inhabitants, in order to sustain their life."

Arrival of the Swiss.

The Swiss embarked in Holland, under contract with the owner of a ship from Boston, and sailed for Newcastle, in the northeast of England, where De Graffenried joined them and sailed for Virginia at the beginning of June, 1710. Only one ship-load is mentioned, so the number of Swiss could not have been as large as sometimes stated. They had a happy passage, in want of nothing, and pursued the same journey the Palatines had traversed, by Col. Pollock's, and so on to New Bern. There "a sad state of things, sickness, want, and desperation having reach their climax," greeted them. De Graffenried's life was in danger. The troubles of Cary's rebellion were upon him, too. He set to work energetically to establish the colony in comfort. He says that in eighteen months they "managed to build homes and make themselves so comfortable, that they made more progress in that length of time than the English

inhabitants in several years." There was only one water-mill in the whole province; rude mortars and hand-mills were used for breaking their corn. But his colonists arranged wheel-works on the brooklets to pound their grain, and he began the construction of a water-mill. But as after "such cross-accidents, mishaps, and inconveniences," a happy state of things was dawning upon them, the desolating Indian massacre and long war burst in fury over their homes, and he was captured by the savages. Before giving a condensation of his account of his captivity, and the close of his connection with the settlement, we will further consider the colonists.

Ecclesiastical Affairs.

Some of these Palatines were doubtless Lutherans. But judging from facts already given, and from their well known history in New York and Pennsylvania, large numbers, if not the body of them, must have been Reformed or Calvinists. When, in 1746, Rev. Michael Schlatter (who was from St. Gall, Switzerland,) was sent by the Synod of Holland to look after the Reformed German churches, he travelled in his investigating and organizing tour from the Delaware to beyond the Potomac, and found forty-six churches and 30,000 Reformed population. These were largely from the Palatinate. In the manual of the Reformed Church in America, by Rev. E. T. Corwin, D. D., it is stated, that "the full tide of emigration did not fairly begin" (from the Palatinate) "till about 1709. In this year four thousand Palatinates embarked for New York, but seventeen hundred died on the passage. They were invited to settle on the Livingston Manor, and many of them did so. Others settled in Schoharie and in the valley of the Mohawk. The following year large numbers of the same class fled to *North Carolina* (where some French Protestants had already settled on the banks of the Neuse), and founded *New Bern*. They had preachers among them. But in 1713 the settlement was broken up by the Indians. The remnant fled to South Carolina."

The "Historic Manual of the Reformed Church," by Prof.

Jos. H. Dubbs, D. D., of Lancaster, Pa., states that "Henry Hoeger, a Reformed minister, appears to have accompanied De Graffenried's Swiss colony, which, in 1710, founded New Bern, N. C. When the settlement had been scattered by the Tuscarora Indians, he accompanied about fifty of the survivors to Virginia, where they were employed by Governor Spottiswoode. A cotemporary document, preserved in Perry's 'Historic Collections,' relates 'that there went out with the first twelve families one minister, named Henry Hoeger, a very sober, honest man, of about seventy-five years of age. But he being likely to be past service in a short time, they have empowered Mr. Jacob Christoffe Zollikofer, of St. Gall, in Switzerland, to go into Enrope, there to obtain, if possible, some contributions from pious and charitable Christians towards the building of their church, and the bringing over with him of a young German minister to assist the aforesaid Mr. Hoeger in the ministry of religion, and to succeed him when he shall die, and to get him ordained in England by the Rt. Rev. Bishop of London, and to bring over with him the liturgy of the Church of England, translated into high Dutch, which they are desirous to use in public worship. They also seek the support of a minister from the Venerable Society for the Propagation of the Gospel.' It seems, they felt themselves too weak to stand alone, and consequently 'conformed' to the Established Church. They were organized into an Episcopal Parish, with the *reserved right to employ their own ministers, and on their own terms.*" Acting under dire stress of adverse circumstances, they were still unwilling to bind themselves blindly and inextricably. In Western Carolina the Reformed Germans entered Granville County in 1740 under better auspices, with ministers Tobler and Zuberbühler.

The sin of these Germans was their *Protestantism*. They brought with them across the ocean their *Bibles, hymn-books, catechisms, and other religious books.*

I have found and copied the following interesting item from the old records of the Court of Quarter Sessions in Craven Connty, December, 1740. Present: George Roberts, Joseph

Hannis, and James Macklwaine, Esqrs: "A petition of the Palintines or High Germans praying that they may have Liberty to build a Chaple on trent for a place of worship etc—granted—"

This looks as if these poor "*Palintines*" had not forgotten the great embodiment of their heroic faith, the Heidelberg Catechism of 1563. In 1729, there were 15,000 of these Germans and Swiss in Pennsylvania; and in 1731, eight hundred exiled Palatines passed through Dordrecht, while the Synod of Holland was in session there, to embark at Rotterdam for America. This Presbyterian Synod visited them in a body, held worship with them, ministered to their necessities, and promised future aid to these brethren of the common Reformed faith.

The Swiss.

What were the causes of the large Swiss emigration to America? Many from Switzerland were refugees there. That republic was the common refuge for persecuted Protestants in the Reformation period. The fires of bloody Mary in England, the relentless fury of the Spanish in the Netherlands, the diabolical revocation of the edict of Nantes by France, drove numbers of English, French and Dutch to this mountain retreat, where Italians joined them in holy exile and noble suffering for Christ. John Knox and John Calvin are illustrious examples. By an agreement between the Protestant Cantons, Bern was to receive and aid one-half of the needy fugitives. At one time nearly every well-to-do family in the Canton Zurich had one or more refugees quartered upon it by order of the government. *Antistes Hess* says (Tercentenary Volume, Zurich, 1819), "From 1682 to 1685 many hundreds of French exiles settled in Zurich. In 1686, one thousand Piedmontese refugees arrived. In 1688, there were more than 3,000. In 1687, the Swiss confederation sent delegates to the *Palatinate*, Brandenburg, Hesse, and Holland, requesting the governments of these countries to aid Switzerland in providing for the exiles of the Reformed Church." In 1687, in five weeks, 8,000 Protestant refugees entered Geneva; 28,000 had passed through

seeking some asylum, and ordinarily there were 3,000 in the city. The French Protestant Refugee Fund, established in 1545, and having 8,000 crowns capital, was exhausted. In 1696, there were in the Canton of Bern, including its dependency, the Pays du Vaux, 6,500 male refugees, of whom 2,000 were paupers, dependent on public support. Some German-Swiss objected to the billeting refugees on them; and guards, with halberds in hand, had to force the hospitality. Legacies, donations, collections in churches, appeals of the Waldenses, and public subsidies, were given to maintain the suffering of Christ's persecuted people. Still earnest efforts were made to facilitate their departure. Thousands were helped to leave, but many were driven back by the army of Louis XIV. In 1703, many came from the Principality of Orange. Many of these refugees were blessings to Switzerland; but their numbers were too large. Such was the story year after year, until the burden became ruinous, and the hospitable Cantons were compelled to find homes for their homeless and unbidden guests. Moreover, many refugees were skilled mechanics, and took work away from native artisans, so that great distress ensued.*

Emigration was relief.

The religious war in Switzerland, in 1703 and onward, caused sore disturbances and ruin. Switzerland depended for its political existence on fidelity to the treaty of Westphalia, made in 1638. Catholics, Lutherans and Reformed were the only religious bodies recognized by that settlement. Anarchical Anabaptists were not to be tolerated; so a violent persecution arose against the Mennonites in Zurich and Bern, which reached its culmination in 1710. Many of this sect went to the Palatinate, and thence to Pennsylvania. (Seidenstecker's *Gedächtnissblätter*, page 66.) There were also Swiss who quit their country because they could not conscientiously subscribe to the "Helvetic Consensus Formula," directed against certain errors of the French Church, and prevailing for half a century after its adoption by the Reformed Cantons in 1675. (Mosheim, III. 435; Schaff's *Credentials*, I. 477, &c.)

* Weiss's *Prot. Refugees*, Vol. II. pp. 163, &c.

These influences, united to the movements of the skilful emigration agents before recited, sufficiently account for a wide spread willingness to seek new homes.

Ecclesiastical Character.

Switzerland was the birth-place and home of the *Reformed Church*. This was the State Church. In form it was Presbyterian, and in doctrine Augustinian, as set forth in its Niceno-Constantinopolitan Creed. Its great theologians were Calvin, and Francis Turretine, with the lesser, yet brilliant lights, Oecolampadius, Farel, Zwingli, and Bullenger. The Palatinate Confession was accepted in Switzerland; and the second Helvetic Confession, prepared by Bullenger, in 1566, and adopted by eight Swiss Cantons, was also adopted by the Palatinate. Bern, the most conservative, aristocratic and influential Canton in 1528, led by Zwingli, promulgated her famous "Ten Conclusions," which were approved by all the leading Swiss reformers. This was clearly the Calvinistic faith, professed by the South Carolina Swiss at Purrysburg, with their pastor, Rev. Jos. Bürgnion; by the Swiss pastors, Christian Theus, in the Congaree settlement, and John Ulrich Giessendanner, at Orangeburg. In worship and doctrine, then, the Swiss were doubtless Presbyterian and apostolic, and seem generally to have been sincerely attached to their creed and church.

Great difficulties existed in obtaining ministers for the German Reformed churches, and supporting them. The Classis of the Palatinate was "The Church Under the Cross," persecuted and poor, and appealed to the Synod of Holland for help for its American emigrants. The Classis of Amsterdam agreed to help them, provided they adhered to the Heidelberg Catechism, the Palatinate Confession of Faith, and the Canons and Rules of Church Government of Dort. Mr. Schlatter, in 1746, found only *four* regularly ordained ministers for forty-six churches and 30,000 people. It was deemed necessary for a long time to get their clergy from Europe, or to send their candidates on the long and expensive voyage across the ocean to be ordained. These difficulties, and desires to have some

ministrations of the Gospel, gave a fine opportunity for the Established Church of England, with its wealth, position and prestige, to proselyte the newcomers. In some cases they were successful; but generally they were earnestly resisted and fully thwarted. Illustrations may be seen in Corwin's "Manual of the Reformed Church," in accounts of Schlatter, John H. Goetschey, Michael Weiss,—all Swiss preachers,—and others.

De Graffenried's Letter.

A fulsome, cringing, disgusting letter was written from New Bern in 1711, by De Graffenried to the Bishop of London, "humbly requesting your lordship to accept of me and my people, and receive us into your Church, under your lordship's patronage, and we shall esteem ourselves *happy sons of a better stock*," and more of that sort. Nothing save a recommendation seems to have resulted from this petition. De Graffenried writes as if he had the *consciences* of men made of martyr stuff in his pocket, as he had their money and the titles to their lands. His moral integrity, illustrated in his treacherously failing to give them titles to their lands, and causing them to appeal to the crown for relief, and his speculation in bringing them over, were scarcely so attractive as to exalt him to spiritual leadership. It seems improbable that these emigrants, as a body, authorized that letter, and recanted apostolic principle, for which they were so lately willing to die. Neither does it appear, so far as the history of this people can be followed in their children, that any large portion of them entered the Established Church. Lack of religious privileges and organization resulted in scattering those who survived the Indian massacre, and remained in this section, into various churches as they were established.

De Graffenried's Capture.

In September, 1711, taking fifteen days' provision, two negroes to row, and, for safety, two well-known Indian neighbors, one of whom spoke English, De Graffenried started up the Neuse River with Lawson for general exploration. He

wished to know whether the river was navigable higher up, how far it was to the mountains, and whether a new and better road to Virginia could be laid out. No danger was apprehended, for no savages lived on the river. One Indian went on the Baron's horse by land, and, being compelled at one place to cross the river, came to the Indian King Hencock's village, Catechna. The Indians questioned him, were alarmed, kept the horse, and sent the rider to warn the boating parties that they would not be permitted to advance, but must return. It being late when the bad news was received, they landed at the next spring, not far from another village, Coerntha, to pass the night. A number of armed Indians met them, plundered their things, and took them prisoners. They were proud of the capture, for they took De Graffenried to be Governor of the Province; ran them all night through the woods, thickets and swamps, and about three o'clock in the morning reached Catechna, where King Hencock was sitting in state on a platform, with his council around him. Their case was discussed, but no conclusion was reached. Vengeance was wanted "for the rough dealings of a few wicked English Carolinians who lived near the Pamptego, Neuse and Trent Rivers." It was also to be ascertained what "help they could expect from their Indian neighbors."

By ten o'clock at night, the neighboring kings, with their retinues, had come in; and the "assembly of the great, consisting of forty elders sitting on the ground around a fire, convened, with King Hencock presiding, examined the prisoners, and consulted. They complained of abuses by the whites, and especially of Surveyor-General Lawson. After a vote it was determined that they could be liberated on the morrow. During some delay the next day in getting their canoe, some other distinguished Indians arrived, and a second examination was held at King Hencock's cabin, two miles from the village. The king of the village, Core, reproached Lawson for something, and the two had a violent quarrel, which De Graffenried vainly tried to arrest. He sharply upbraided Lawson for his imprudence in such delicate circumstances. Suddenly three or

or four of the "Great" pounced upon them, threw their hats and periwigs into the fire, led them to the Council-ground, condemned them to death without assigning any cause, kept them sitting in one position on the ground until daylight, and then led them to the execution ground. Bitterly did the Baron reproach Lawson as the cause of their misfortune, and with great zeal set about making his peace with God. Seeing a savage dressed like a Christian, who knew English, he asked the cause of their condemnation. He reluctantly answered: "Why Lawson had quarreled with Cor Tom? That we had threatened that we would avenge ourselves on the Indians." He took this Indian aside, explained matters to him, and offered large rewards if he would show his innocence to some of the "Great."

Bound hand and feet, undressed, and bare-headed, they with the larger negro were seated in the centre of the execution-ground. Before them burned a fierce fire; near by stood the grizzled highpriest, then a wolf skin, and a motionless savage "in the most dreadful and horrible position, with a knife in one hand and an axe in the other." A great dancing rabble, beating drum, mournful singing, guns discharging, dreadful howlings, faces painted black, red, and white, hair greased and sprinkled over with small pieces of cotton or with feathers and flying out, all dressed like a set of devils, and darting in and out of the wood, combined to make a fearful scene, premonitory of horrible agonies. De Graffenried prayed fervently, recalled what he had read in the Scripture and other good books, and "prepared himself to a good and salutary death." Especially did Christ's *miracles* comfort him. Again night approached, another immense fire was kindled in the woods, and the Council once more assembled. Knowing that one of them understood English, he addressed them, asserted his innocence, threatened the vengeance of the powerful Queen of England if they shed his blood, and made promises for his liberation. One of the notables, a relative of King Taylor, from whom the site of New Bern had been bought, spoke earnestly in his favor. A delegation was thereupon sent to their neighbors, the Tusca-

roras, to consult King Tom Blunt. He says: "I spent that whole night in great anguish, awaiting my fate (always bound in the same place) in continuous prayers and sighs. Meanwhile I also examined my poor negro, exhorting him in the best way I knew, and he gave me more satisfaction than I expected;—*but I let Surveyor-General Lawson offer his own prayers, as being a man of understanding, and not over-religious.*" Towards morning the delegates returned, and De Graffenried was unbound and told he had nothing to fear, but was forbidden to speak to Lawson, who took leave of him, and told him to say farewell in his name to his friends. The negro was also liberated, and the Baron was led away. His record states, "They executed that unfortunate Lawson; as to his death, I know nothing certain; some Indians told me that he was threatened to have his throat cut with the razor which was found in his pocket,—what also acknowledged the small negro, who was not executed,—but some said he was hung, some said he was burnt. The Indians kept that execution very secret. God have mercy upon the poor soul!" Chief-Justice Gale, however, understood from the Indians that "*they stuck him full of fine splinters of torch-wood, like hogs' bristles, and so set them gradually on fire.*"

De Graffenried was kept a prisoner for six weeks, while five hundred Indians were murdering and plundering the colonists, and women and children were brought in as prisoners with great booty. A boy he knew from his own German settlement told him the sad tale. At length he made a treaty with the Tuscaroras, Marmuskits, and Cors; and, by a promised ransom, and a threatening message from Governor Spottiswood, he was carried to Tasqui, a palisaded Tuscarora village; where a great council was held around the big fire in their town circle. Dangers threatened him still, and especially from an advance of sixty English and Palatines on the village of Catechna. The colonists were repelled with loss. Two days afterwards two notables escorted him on a horse two leagues, gave him a piece of Indian-bread, and warning him of danger in the forest from foreign Indians, advised him to run as fast as he could for two

hours. So he did till night, and went on for two days without arms, a knife, or anything with which to strike fire. Nearly dead with cold and exposure, his legs and arms stiff and swollen, supporting himself on two sticks, and tanned by exposure, as he approached his fortified house, he looked so much like a ghost or an Indian spy, that his people did not at first recognize him; soon, however, men, women and children met him with surprise, shouting and weeping, that moved him to tears.

Troubles now multiplied around the New Bern Colony. Sixty or seventy Palatines and Swiss had been killed; many had run away; some had been seduced to join the English in a garrison; half the Palatines had deserted during the Baron's imprisonment; fifteen were prisoners, waiting ransom; provisions and ammunition were exhausted; and with a crowd of women and children, he had only forty men able to bear arms. Brice and a turbulent Palatine blacksmith destroyed the effects of his treaty with the Indians, so that houses marked with "N." according to its stipulations, were sacked. He supported the remnant for twenty-two weeks at his own expense. But the end was near. Disorganization, dissension, cowardice and destitution, were everywhere. His credit was gone, and his drafts were protested. An astonishing and almost incredible series of mishaps attended everything he attempted. Cary defied all the injunctions of the Lords Proprietors, and all their fair promises failed him. He hurls about very liberally his denunciations of ignorance, cowardice, incapacity and rascality, while he classes himself as "an honest man and a *good* Christian." Mitchell is charged with grave deception about the mines, and dishonest practices. A writ of arrest was issued against himself for a protested bill of exchange. He skulked in a friend's house; tried to run off his slaves; thought once of moving the "remainder of the faithful Palatines and the small band of Swiss" to the mines in Virginia; mortgaged his property to Colonel Pollock; then abused his colonists as the cause of their own disasters, being deserters from their king and from him, and such ungodly people—"thieves, lewd fellows, profane fellows, slanderers"—"that it is no wonder if the Almighty has

punished them by means of the heathen,—for they are worse than these, I was more sorry to leave such a beautiful and good country than such wicked people. There were, however, some little good grain, I mean a few persons fearing God, who loved me and whom I loved; I wish them all kind of prosperity. May God convert the balance!" So he grew angry, bitter in his disappointment, prejudiced, and unjust. Slipping off to New York,—which he found a "nice place,"—he sailed thence to England, where he arrived in the spring of 1713, and reached Bern on the day of St. Martin, 1713. He dared not take a passport in London from fear of arrest by his American creditors. The cold shoulder was given him by old friends,—“many people bloated up with pride or arrogance!" he says. His “company” abandons him, “and so, I was compelled to abandon that colony.” And now comes the concluding *pious* reflection of this tried Bernese-Palatine speculating philanthropist; “since fate will not favor me any more in this world, there is no better remedy than to leave it and to seek the treasure from above, where moth and rust doth not consume, and where thieves do not break through nor steal.”

Founding of New Bern.

De Graffenried spoke to the Indians of the proof of his good intentions given “by the gentleness and civility of my behavior towards them, and by the payment which I made to them of the lands where I had settled at first, *and where I had founded the small town of New Bern*, although I had already paid double their worth to the surveyor Lawson.” It was probably laid off by Lawson and Col. Pollock in May or June, 1710, and was called New Bern, in compliment to Bern, the birth-place of both the Baron and Mitchell, leaders of the colony. At the foot of Broad street, on the Neuse, was formerly a hill, called “Council Bluff.” Here in solemn assemblage, around their fiercely blazing council fires, the revengeful savages, under King Taylor, deliberated on war, peace, or vengeance. Between this dread spot and the foot of Craven street is said to lie the location of the original settlers of the City of Elms.

So was born the second town in North Carolina, *Bath* having been laid out in 1705. Bath never grew. In November, 1723, New Bern was made a township, covering two hundred and fifty acres, and soon became the Capital of the colony. The old deeds in the clerk's office contain this singular provision, that if the purchaser of the town lot died without heirs, or a will, the property would escheat to Cullen Pollock, his heirs or assigns. Purchasers also pay a pepper-corn rent, if demanded.

Craven County,

Was named after *William, Earl of Craven*, one of the Lords Proprietors, and called in the charter, "our trusty and well beloved William Lord Craven." In the interesting gallery of paintings in Kensington Museum, London, I recently saw a portrait of the Earl, painted by Honhorst, and presented by the Earl of Craven, in December, 1868. His face is remarkably fine. Beneath the picture runs this legend :

"WILLIAM, EARL OF CRAVEN,

"1606-1692, SON OF SIR WILLIAM CRAVEN, MERCHANT TAILOR AND LORD
MAYOR OF LONDON,

"Served with distinction under Gustavus Adolphus, and afterwards entered the service of the Prince of Orange. He aided with the wealth at his command the exiled members of the royal family, more particularly Elizabeth, Queen of Bohemia. He was created Earl of Craven in 1665, and succeeded Monck as colonel of the Coldstream Guards.

"During the prevalence of the great plague, he remained in London, visiting the infected and devising means to prevent contagion. In the following year, 1666, he successfully exerted himself to subdue the ravages of the great Fire. Lord Craven was a most accomplished gentleman. He died unmarried at his house in Drury Lane."

So the county may well take laudable pride in its honorable name.

Other Immigrants.

About 1710, came a colony of Welch Quakers, and settled below New Bern, on Clubfoot and Hancock Creeks, on the South side of the Neuse. Among these were Thomas and John Lovick, the latter of whom was one of the North Carolina

Boundary Commission in 1728, to settle the line between Virginia and North Carolina. Roger and Evan Jones were also among them. The name of the last appears in the official list of freeholders and jurymen in the laws of 1723. Another German cluster of immigrants landed at New Bern in 1732, among whom were *John Martin Francks*, *James Blackshear* and *Philip Miller*. These ascended the Trent twenty miles, and having no horses or other stock, then packed their goods on their backs, and heroically plunging into the virgin forest, unscarred by an axe, settled in that part of Craven now known as Jones County.

Had I the means of tracing out genealogies and intermarriages, and changes of names generally, as I have in a few cases; and were lists of the early members of the Presbyterian Church accessible, it could doubtless be shown that not a few of the descendants of the old stock stood true in devotion to the tried and apostolic faith of the early German, Welch, Swiss, Huguenot, and Scotch-Covenanter colonists. The names of the descendants of the following are still recognized in the church in New Bern, or its vicinity, as substantial Presbyterians: Isler, Cox-daille (from whom, on the mother's side, come the Stanlys), Francks, Bryan, Bray, Watson, Hatch, Clark, Everett, Noble, Shine, Jones, Moore, Lamb, and others. Hence came one of the original elders, the wife of the present pastor, and the wife of one of the present ruling elders, and one, if not more, of the original female members from the French Blanchard stock.

In the dreadful Indian massacre of September, 1711, Martin says that most of the Swiss and Palatines, who had flattered themselves with having found in the deserts of Craven a safe asylum against distress and oppression, and all of the Huguenots around Bath, fell under the tomahawk or knife. Sixty or more were murdered around New Bern. The Indians do not seem to have gotten into the town. This stunning carnage and the Indian war which ensued, together with other grievous colonial difficulties, caused a large exodus from the colony. In 1717, it is thought that there remained only 2,000 taxables (all freemen of sixteen years were taxable), and one-third of

these were slaves. Still there are many representative names of this era in this section. It should be remembered that De Graffenried, while a prisoner among the Tuscaroras, just before the massacre began, effected an advantageous treaty with the Indians, which protected his Palatines in many ways.

New Bern Data.

On account of the increase of population southward, and the inconvenience of crossing Albemarle Sound to Edenton, the General Assembly, 6th March, 1738, met in New Bern, and continued its sessions there for years. It soon became the established place for meeting of the various courts.

First Printing Press.

In 1749, James Davis, from Virginia, established in New Bern the *first printing press* in North Carolina. The laws hitherto had been only in manuscript, and much confusion had resulted. After careful revision by the Legislature, they were printed, in 1752, by James Davis, and bound in a small folio volume, in yellowish and unskilfully tanned leather, hence always known as "Yellow Jacket." This was the first book printed in North Carolina. In 1764, the laws were printed by Andrew Stewart, a Scotchman in Wilmington, on a press he set up there. Mr. Davis then issued, 1st June, 1764, in New Bern, "*The North Carolina Magazine, or Universal Intelligencer*," the first periodical paper attempted in the province. It was a demi-sheet, in quarto pages, and for a long time very dry. His printing office was on the corner of Broad and East Front streets, where a gentleman and lady inform me they have in recent years picked up the old type. I have before me a bound volume of this paper, beginning with No. 383, July 4, 1777. Its headlines are as follows in 1777:

JULY 4, 1777.

THE

NUMBER 383.

NORTH-CAROLINA GAZETTE.

With the latest ADVICES, FOREIGN and DOMESTIC.

SEMPER PRO LIBERTATE ET BONO PUBLICO.

It contains interesting accounts of the

Revolutionary Privateers

Fitted out by *John Wright Stanly* from this port. "*Sturdy Beggar*," with fourteen carriage guns and one hundred men, was the significant name of one, which reports two prizes, worth £70,000 sterling. Others are also mentioned: the *Nancy*, Capt. Palmer; the sloop *Lydia*, Capt. Appleton, with twelve guns and fifty men; the *Bellona*, Capt. Pendleton, with sixteen guns—all report large captures for Mr. Stanly, and the *Bellona* brought in also a privateer with six guns. The *Lydia* was afterwards captured. Many cargoes of salt and dry-goods, that had run the blockade, are advertised for sale in New Bern and Beaufort. In July, 1777, a number of Scotch gentlemen, being unwilling to take the oath of allegiance, sailed from New Bern. But when outside the Capes, they were overhauled by a Virginia privateer, and captured with all their wealth, and two hundred hogsheads of tobacco.

Capt. Charles Biddle's autobiography preserves some interesting facts of this period. He was from Philadelphia, but married Miss Hannah Shepard, the daughter of Jacob Shepard, a New Bern merchant. In September, 1778, the ship *Cornelia*, with six iron and fourteen wooden guns and seventy men, was fitted out in New Bern for a trading voyage to the West Indies, and sailed under Capt. Biddle's command. Off Cape Lookout

he took a privateer with eight guns and fifty men, and sent it in to Beaufort. He made a safe voyage to the Island of St. Eustatia, sold his cargo well, and took on a valuable one; bought a pair of six-pounders there, and in eight weeks, on November 16th, cast anchor successfully in Beaufort Harbor. In her next voyage, under Capt. Cook, the *Cornelia* was captured by a Providence privateer. Mr. Biddle made a successful run to the West Indies in "*The Three Sisters*," and made Beaufort Harbor on the return. In August, 1779, he made another good run to St. Thomas with the *Eclipse*, loaded with tobacco, and returned 20th September.

When he was a member of the Assembly, in session in New Bern, in 1779, at dinner one day at Governor Nash's, it was reported that a British privateer was within the bar of the Neuse, and doing much mischief. Capt. Biddle proposed to fit out some vessels at the wharf, and capture her. Many gentlemen at the table offered to go with him. By four o'clock the next day all was ready, and the gentlemen were notified, but all *made excuses*, except Mr. Spaight and Mr. Blackledge. "Some were sick, others had particular business; one of them, who had always behaved like a brute to his wife, sent me word she would not consent to his going. He was the only one I sent a second time to, and that was to inform him that I would call up and endeavor to persuade his wife to let him go. Fearing that I would, and knowing that his wife would readily consent to his going anywhere, so that she was rid of him, he rode out of town." He had several times beat her, and she detested the sight of him. This expedition lasted two weeks; but the privateer got wind of the plan, and made her escape to sea.

Education.

In 1764, was passed the first effective act for the encouragement of literature, by the erection of a school-house in New Bern. This school was incorporated in 1766—the first incorporated academy in North Carolina. It rested for some years under the incubus imposed by the established ecclesiastical

“oligarchy,”* prohibiting any Principal save a “churchman.” The first “large and commodious building,” erected at great expense, was burned down accidentally in 1795, when, by an act of Assembly, a room in the “Palace” was used for the school-room. The present old brick academy was erected in 1806; the corner stone of the additional elegant graded school building was laid in 1884, just one hundred and twenty years after the first act of the Legislature already mentioned. In that older building, Gaston, Stanly, Badger, Spaight, Hawks and many other distinguished sons of Carolina were educated for future careers of honor and usefulness.

This old square, two storied brick academy has had intimate connection with the establishment of the Presbyterian Church here. The first building was of wood; in it the lower house of the Legislature sometimes met.†

Memorable Items.

The first political representative assembly ever convened in North Carolina, independent of royal authority, and indeed in face of the Governor’s prohibition, met 25th August, 1774, in New Bern. It is known as the “*Provincial Congress*.” It inquired into the encroachments of England upon the rights and liberties of America; recommended holding a Continental Congress in Philadelphia, 20th September, and appointed William Hooper, Joseph Hews and Richard Caswell deputies thereto.

The first “General Assembly” of the State, under the constitution adopted at Halifax by the Provincial Congress, 18th December, 1776, met in New Bern in April, 1777.

Governor Martin became greatly disturbed by the daring conduct of the people, and the gathering storm of revolution, and began to fortify the palace, and arranged for a military

* Bancroft, Vol. iii. pp. 13, 14, says, “Those styled ‘the nobility,’ together with the High Church party, constituted a *colonial oligarchy* against the great mass of the people.” “The larger part of the settlers were Dissenters, bringing with them the faith and the staid sobriety of the Calvinists of that age.”

† Martin, ii. 395.

body-guard. An intercepted letter of his to General Gage, at Boston, revealed his plans, and precipitated a breach. On 24th April, 1775, while the governor and council were in session, alarm having spread among the New Bernians at the Governor's proceedings, leading whigs, among whom were Dr. Alexander Gaston, Richard Cogdell, James Coor, and Jones Slates, seized and removed the six pieces of cannon that had been planted in front of the Palace. That night Governor Martin fled from New Bern to Fort Johnston, near Wilmington, and soon joined Lord Cornwallis. So ended English sway in North Carolina. At this time the population of New Bern, the largest of the only three towns in the State,—Wilmington and Edenton being the other two,—was about six hundred.

EARLIEST CHURCHES.

THE Quakers, their early appearance in Albemarle, their rapid increase, and their usefulness in moral and religious affairs, have been already sufficiently spoken of.

The Episcopal Church.

No Episcopal Church was built in the colony before 1702, and the increase was slow. In 1703 we hear of the first settled preacher, and he did not tarry long. In 1740 an act was passed by the Legislature for building an Episcopal church in New Bern. Why did the *Legislature* provide for building churches for only *one* denomination, if there was nothing like a State Establishment? It has been thought that the bricks for this old church were brought from England. But this act states that during the preceding year the vestry had made 100,000 bricks for the church. It does not appear when this vestry was chosen; but it must have been under the act of 1715. By the act of 1741, we learn that the vestry had laid a tax to support a minister, though one had not been obtained; also, that Craven County was made a parish, with the name of "Christ Church Parish." Further legislation was had in 1745 and 1751 upon the same matter. In 1754, an act was passed confirming an agreement between the vestry and Rev. James Reed for his services. A letter was forwarded by the vestry of Christ Church, New Bern, in 1760, to the Society for the Propagation of the Gospel, in which it is said that Mr. Reed had faithfully attended Christ Church and eight chapels for *six years*. So he must have settled in New Bern in 1754; and the church edifice was probably completed not long before that date. He was the first incumbent of this church, and his commission is said to

have been signed by Governor Tryon and Lord Howe. He was known and respected as "Parson Reed." Like the Established clergy generally at the time of the Revolution, he was a decided royalist; and tradition tells how he persisted in praying for "his King George" among the rebels. But his devotions were not uninterrupted; for the lads of the congregation, prompted by their parents, at the moment "the royalist parson" began the offensive petition, would vehemently beat the drum at the church door, and shout, "Off with his head!"

During the Revolutionary contest, Episcopal congregations in this State were generally disintegrated; for their clergy, being mostly of English birth and sympathy, and deprived of support, returned home. Some, however, proved faithful, and continued their sacred offices. These were Rev. Messrs. Pettigrew, Cuppels, Blount and Micklejohn; perhaps, also, Rev. Mr. Taylor, in Halifax. For years after the war they were few, feeble and despondent. About 1790, Dr. Halling, of New Bern, was ordained by Bishop Madison of Virginia; and in May, 1794, Rev. Charles Pettigrew was elected, at a convention in Tarboro, Bishop of the Diocese of North Carolina; but he was never inducted into that office. For twenty-three years—from 1794 to 1817—all was dark and dreary, and no cheering star appeared to relieve the gloom oppressing this Church. Then Rev. Messrs. Adam Empie and Bethel Judd, "two heaven-sent heralds of the everlasting Gospel," came to Wilmington and Fayetteville, and there laid the foundation of the restoration of the Episcopal Church and cause in North Carolina. Since that period, this denomination of Christians has greatly grown in numbers. Rev. John Stark Ravenscroft, of Virginia, was consecrated the first Bishop of North Carolina, 23d May, 1823. In 1822, there were only nine Episcopal ministers in the diocese. One of these was Rev. Richard S. Mason, then in New Bern. The records of Christ Church were burned up in 1818. The oldest record on their present parish register is dated May 4th, 1818, in Dr. Mason's hand-writing.

Whitefield.

Rev. George Whitefield arrived in New Bern on Christmas Eve, 1739. He received the sacrament—from whom I cannot discover—and preached on Christmas day, with his wondrous eloquence, in the Court-house. “Most of the congregation was melted to tears. Here he was grieved to see the minister encouraging dancing, and to find a dancing-master in every little town. “Such sinful entertainments,” he said, “enervate the minds of the people, and insensibly lead them into effeminacy and ruin.” In November, 1764, he was again here, and spent the Sabbath. From New Brunswick, Carolina, he writes: “At New Bern, last Sunday, good impressions were made. From that place to this, I have met with what they call *New Lights*. *Almost every stage I have the names of six or eight of their preachers.* This, with every other place being open, and exceedingly desirous to hear the Gospel, makes me almost determined to come back early in the Spring.”

Methodists.

The first Methodist preacher in North Carolina was James Pilmoor, in 1772; the first circuit was formed by Robert Williams, in 1773; and the first conference was held near Louisburg, 20th April, 1786, at which were present Bishops Asbury and Coke. New Bern was soon in a district, and visited. From 1785 to 1807, there preached here Bishops Asbury and Whitecoat; Jonathan Jackson and Reuben Ellis, presiding elders; Philip Bruce, or *De Bruise*, of Huguenot descent, and perhaps from the flock of *Richebourg* on the Trent; and C. S. Mooring, who served New Bern in 1801. In 1803, many large camp-meetings were held in the New Bern district, with signal blessing. Like those great Presbyterian protracted services and communions held amid the quiet forests, where population is scattered and the means of grace are limited, these extraordinary meetings proved valuable in saving souls and building up the Redeemer's kingdom. These great sacramental services—after Scotch and Irish customs—were first established

and maintained by the Presbyterians for the sparse population in Western Carolina. The illustration gives a vivid idea of the meetings. In Rev. Mr. Hurd's pastorate, we will see that he engaged here in these protracted services.

"Not to the dome, where crumbling arch and column
Attest the feebleness of mortal hand,
But to the fane, most catholic and solemn,
Which God hath planned."



A COMMUNION GATHERING IN THE OLDEN TIME.

Andrew Chapel, on Hancock Street, was the second church built in New Bern, and dates from the beginning of this century. It has been long occupied by the colored Methodists. The new Methodist sanctuary on Neuse Street has been recently handsomely enlarged and refitted, and gathers there the largest congregation in the city. This denomination has grown wonderfully in the State, and is doing a great and good work for the Master.

Baptists.

At an early date a few Baptists were about New Bern, but without organization. This is manifest from a curious record, which I have taken from the original Minutes of the June Court, in Craven County, 1740. In the bound manuscript is a duplicate record, with some differences. Court being in session on Thursday afternoon, 19th June, the following Minute occurs:

“Read a petition of the people who call themselves first day anabaptists Referred till to-morrow that the law be produced.”

In the above, before the last sentence, appear the words “it’s granted so far as the act of Toleration by law will allow;” but they are erased by having a line drawn through them. The Justices present were George Roberts, Daniel Shine, Thomas Masters, John Bryan, and Joseph Hanniss.

On June 20th, 1740, Esquires present, George Roberts, John Bryan, James Macklwaine, Thomas Pearson.

“a motion and petition read made by a sect of decenting people called Baptists that they may have the Liberty to build a house of worship and being duely examined by the Court acknowledged to all the Articles of the church of England except part of the 27th and 36th they Desireing to Preach among themselves—Referr^d—” *

Just before the last word, two words are blotted out. They seem to be “but Rejected.” Then follows a copy of their names, and recognizances to appear at next September Court; but this is crossed over. The clear second minute for Friday, 3 P. M., 20th June, is as follows:

“Present	{	George Roberts John Bryan James Macklwaine Thos. Pearson	}	Esqrs
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“A Motion and Petition Read by y^e sect of decenting people

* These quotations, and others elsewhere, are given without correction, in their original dress.

which call themselves Babtists prays that they may be admitted to build a House of Worship Reefs Price William Caruthers and John Bryan Esq made oath to several misdemeaners committed by the s^d Petitioners contrary to and in contempt of the laws now in force upon which it was ordered by this court the s^d Petitioners be bound by Recognizance for their appearance at the next court of assize and Goale delivery to be held at this Town then and there to answer to such things as they shall be charged with and in the meantime be of Good behaviour to all his Majesties Liege People.”

“John James came into open court and acknowledged himself to be Indebted to our Sovereign Lord the King in the sum of 40£ Sterl money William Fulsher and Frances ayers also acknowledged themselves to be Indebted to our Sovereign Lord the King in the sum of 20£ Sterl money each security for his appearance at the next court of assize and Goale Delivery to be held at this Town of Newbern. the several sums to be Levied on these Several Goods and Chattles Lands and Tene-ments &ca ”

Similar bonds were given by William Fulsher, Francis Ayers, Lemuel Harvey, Nicholas Purify, and John Brooks; the securities being divided mutually among themselves.

September Court convened in New Bern on Tuesday, 16th September, 1740. On 22d inst. there were present: Justices Geo. Roberts, John Powel, Jos. Hannis, John Fonville, John Simons, and John Bryan. After an hour's adjournment the body reassembled. Present: Justices Geo. Roberts, John Powel and John Simons.

“After Proclamation made

Read the Petition of Several Desenting protestants called Baptists in these words vitz praying the benefit of the act commonly called the act of Toleration—Granted—”

“The following Desenting Protestants appeared vitz John Brooks John James Robt Spring Nieh Purify and Thos

Fulcher came into court and took the Oathes of alegiance and Supremacy and Subscribed to the Tests and the thirty-Nine articles of Religon being distinctly Read to them the following of which they desented from to-wit the Thirty-Sixth and the latter part of Twenty-Seventh”

THE TEST.

“I, A: B do Declare that I do believe that there is not any Transubstantiation in the Sacrament of the Lord’s Supper or in the Elements of Bread and Wine at or after the Consecration thereof by any person whatsoever.”

It is further claimed by eminent citizens of New Bern that there was a record, which has mysteriously disappeared from the Clerk’s Office, which certified that certain persons, viz., Messrs. Brinson, Fulshire and Purifoy, were indicted for holding to the “*Baptist faith*,” and were whipped, and imprisoned for three months in Craven County jail. One gentleman proposes to make affidavit to the fact that he read that record, shown to him by the Clerk, Mr. James Stanly.

These acts of the Court are fully explained by reference to English history. The Oath of Allegiance was framed upon the discovery of Guy Faux’s Gunpowder Plot, in the reign of James I. The Test Act was passed in 1663, under Charles II. It included the Oaths of Uniformity, Supremacy, and Transubstantiation. It was only finally abolished by the Relief Acts of 1828 and 1829, in George IV.’s reign. There were several Acts of Uniformity, designed to assimilate all Dissenters with the Established Church; but the crowning one was that of 1662, by which 2,000 godly Presbyterian Clergy were expelled from their rightful livings. As these sweeping Acts could be pretty generally applied, they involved many painful disabilities and shameful persecutions. But though not formally repealed, they were beneficently modified by the Act of Toleration, under William and Mary, 24th May, 1689. This was the Great Charter of Religious Liberty, though it left persecution the rule, and toleration the exception. Its provisions were an in-

consistent and cumbrous chaos, if scientifically measured, and failed to recognize the sound principle of religious liberty; yet it was a practical, remedial, successful measure that stopped bloody persecution, heralded substantial peace to a disturbed empire, and won support alike from Bates and Baxter, Ken and Sherlock, Burnet and Nottingham. Subscription to the Thirty-Nine Articles in the Universities was only abolished by the University Tests' Act of 1871, except for divinity students, fellows, professors and heads of colleges.

All these laws prevailed in North Carolina. Any place of religious meeting for a Dissenting Congregation must necessarily be by permission of the Supreme Ecclesiastical Authority, or by the *recorded act of the Court of General or Quarter Sessions*; and the applicants were entitled to a certificate for the sum of sixpence.* Therefore the application of the Baptists came properly before Craven Court of Quarter Sessions. What violations of the law these persons may have been guilty of does not appear. But if they had been holding services without complying with the Act of Toleration, they were properly required to give recognizances, and there was no unseemly usage under the law. As this incident has not been understood, it seems advisable to endeavor to clear it from its obscurity; for the County Court does not appear to desire to restrain religious freedom, seeing that, as previously stated, the same Court in December following readily granted permission to the German Palatines to build a chapel.

Not until 1812, however, do we hear of a Baptist Meeting-House in New Bern, when the old Church near Cedar Grove Cemetery was built. The late Zaccheus Slade, an honored Baptist deacon, when a boy drove the oxen that hauled the lumber for this house. For years this was the gloomy Baptist home; and it was also closely associated with Presbyterian progress through

* See Macaulay's History of England, Vol. I. 208; Vol. III. 64, &c.; Neal's Puritans, Vol. I. 76 and 245; II. 278, 345, 483, 505; Schaff's Creeds, I. 619; Schaff-Herzog Cyclopædia, "Articles," "Test Act," "Uniformity;" Green's Hist. Eng. People, IV. 413, V. 61; Burnet's Own Time, I. 171, &c.; II. 6, &c.

the Christian kindness of its owners. Their first and highly esteemed pastor was Rev. Thomas Meredith. After some years they built their present commodious and beautiful Church on Craven Street, where regularly gathers their increased and vigorous membership. Services were inaugurated in this building on Sunday, 2d July, 1848, when the pastor, Rev. M. R. Forey, preached the dedicatory sermon.

Earlier Baptist Churches.*

According to the most reliable information accessible, the first Baptist Church in Eastern North Carolina was formed by Paul Palmer, with thirty-two members, in Perquimons County, in 1727. The next was at Shiloh, Pasquotank County, in 1729. Meherrin, now Murfreesboro Church, followed in 1735, and Kehukee, in Halifax County, in 1742. At the last named church, in 1765, was organized the famed Kehukee Association, embracing seven churches with twelve ministers. Very soon this Association embraced the whole Baptist strength in Eastern North Carolina; and their standpoint of doctrine and organization was that still occupied by the Old School or Primitive Baptists. A few years after the close of the Revolution the first statistics of the Baptists in North Carolina gave them ninety-four churches, eighty-five ministers, and seventy-six licentiates.

Other Churches.

It may be here added, that the Roman Catholics have in New Bern a small, neat chapel. Their worship was formerly conducted in the house of Judge Gaston, their membership being small. Here, in 1822, Hon. Stephen Miller witnessed the services on one Sabbath. About the same period the Papal Bishop England preached in the Courthouse, and also in the Presbyterian Church here.

Among the negro population there are flourishing Methodist, Presbyterian, Baptist and Episcopal Churches.

* Wheeler's Reminiscences, &c., § 3, xxviii; Letters of Rev. S. Hassell, A. M.; Moore's Hist. N. C.; N. C. Baptist Almanac, 1883.

NEW BERN IN 1798.

MORSE, in 1792, says: "New Bern is the largest town in the State—contains about 400 houses, all built of wood excepting the palace, the church, the gaol, and two dwelling houses, which are of brick. The Episcopal church is a small brick building, with a bell. It is the only house for public worship in the place. A rum distillery has been lately erected in this town. It is the county town of Craven County. . . . The court-house is raised on brick arches, so as to render the lower part a convenient market-place; but the principal marketing is done with the people in their canoes and boats at the river side." In his *American Gazetteer*, Boston, 1798, he adds: "In September, 1791, near one-third of the town was consumed by fire. It carries on a considerable trade to the West Indies and the different States, in tar, pitch, turpentine, lumber, corn, etc. The exports in 1794 amounted to \$69,615."

A large cypress tree stands near an old wharf on the Neuse, on the premises of Mr. Samuel Smallwood, but originally the property of the Spaight's. Under this monarch, tradition says that the first vessel in North Carolina was built. Under its shade have stood General Washington. General Nath. Greene during trying times to his command, John Wright Stanly, who lost fourteen vessels during the Revolution,* the Spaight's, Hon. Edward Everett, and many of the noblest of men.

Further down the Neuse, where it joins the Trent, grew two live oaks, until destroyed in the desolating fire of April, 1841. Under these De Graffenried and Mitchell met the native Indians and made a treaty, when New Bern was commenced, one hundred and seventy-six years ago. On the grounds of the Episcopal church a venerable hickory rears its noble proportions, and

* Another statement is that the firm Turner & Stanly lost *thirty* vessels.

dates back to the stirring days, when the original colonists reclined beneath its friendly shelter. At the corner of these premises is planted, half-way in the ground, the "Lady Blessington Cannon," which was presented to a British cruiser by Her Ladyship, but was captured by one of Mr. Stanly's privateers, and brought hither.

Ship-building was carried on extensively here at this epoch. The whole of a vessel's equipment—(except its canvas.)—ropes, iron-work and timber, were of home manufacture, thus leaving the whole profit here. Wagons and boats distributed the imports to the interior of the State, and large fortunes were made. The population must have been about 2,000.

Two Old Accounts.

It will be interesting to read the accounts of two rare old writers about affairs in Eastern North Carolina during and just after the Revolution. In "*The American Geography*" for 1792, which is perhaps almost identical with the first issue in 1789, Jedidiah Morse says that the western part of the State had been settled within the past thirty-five years chiefly by Presbyterians, attached to the worship, doctrines and usages of the Church of Scotland; that they were a regular, industrious people, in general well supplied with a sensible and learned ministry. There were also settlements of German Lutherans and Calvinists; Moravians, Quakers, Methodists and Baptists, and a numerous body of "NOTHINGARIANS" as to religion. The inhabitants of Wilmington, New Bern, Edenton, and Halifax Districts, making about three-fifths of the State, once possessed themselves of the Episcopal Church. The clergy in these districts were chiefly missionaries, and almost universally declared themselves in favor of the British Government, and emigrated. There may be one or two of the original clergy remaining, but at present they have no particular charge. Indeed, the inhabitants in the districts above-mentioned seem now to be making the experiment, whether Christianity can exist long in a country where there is no visible Christian Church. Thirteen years' experience has proved that it probably cannot; for there is very

little external appearance of religion among the people in general. The Baptists and Methodists have sent a number of missionary preachers into these districts, and some of them have pretty large congregations. . . . In the lower districts the inhabitants have very few places for public and weekly worship of any kind; and these few, being destitute of ministers, are suffered to stand neglected. The brick Episcopal Church in Edenton has for many years been much neglected, and serves only to show that the people once had a regard, at least, for the *externals* of religion. "The Sabbath . . . is generally disregarded, or distinguished by the convivial visitings of the white inhabitants, and the noisy diversions of the negroes." Temperance and industry were not reckoned among the virtues of North Carolinians, but gaming, drinking, cock-fighting, horse-racing, and boxing-matches, made memorable by shameful feats of *gouging eyes out of their sockets*, too commonly engaged their time, and hindered all true progress. There was as little taste for the sciences as for religion. Still, Morse says, amazing progress in population was made, and distinguished statesmen and patriots, as well as a gallant soldiery, marked the Revolutionary history of North Carolina.

Watson's Journey in 1777-'78.

Mr. Watson was a youth of nineteen years of age, in the employment of John Brown, an eminent merchant of Providence, and the founder of Brown University. He has left a valuable record of a southern journey he made in 1777-'8. At Williamsburg, Va., he associated himself with a Captain Harwood, proceeding also to Charleston. Passing by the Dismal Swamp, then dangerously infested by concealed royalists and runaway negroes, they reached Edenton, containing then one hundred and thirty-five dwellings and a brick court-house, and defended by two forts. Thence they traveled over a most desolate sandy plain, with here and there a miserable tar-burner's hut, to Bath. Crossing the Sound, they proceeded through gloomy sands and majestic pines, amid cheerless and painful silence, seeing only the timid deer, and a few inhabitants, until

nearly dark, when they reached the Neuse. "Having crossed, we again mounted our horses and proceeded on to New Bern, the capital of North Carolina, groping our way in the dark, along unknown roads, and drenched by the heavy rains.

"On our arrival, excessively wearied, and needing repose and shelter, we wandered in pursuit of quarters, from street to street, and were turned from tavern to tavern, every house being filled by French adventurers. At one of these taverns, kept by one T——, we were repulsed by the landlord with so much rudeness as to produce a severe quarrel in the piazzzi, where we stood soliciting quarters. New Bern was the metropolis of North Carolina, situated at the confluence of the Neuse and Trent rivers, and contained about *one hundred and fifty* dwellings. It was defended by a strong fort and an armed ship. Previous to the war it exported corn, naval stores, beeswax, hams, and deer-skins, to a considerable amount.

"The next morning Harwood proceeded to a barber's shop to be shaved. I soon after started in pursuit of the same barber. I had not gone far before I met Harwood, his pace somewhat quickened, and with one side only of his face shaved. He soon informed me that the barber had been impertinent, and that he had knocked him down, and left him sprawling on the floor. We agreed that to avoid trouble he should push on, and that I should follow. He was soon on the way through the streets of the capital of North Carolina, in the ludicrous predicament I have described. I left New Bern soon after upon Harwood's track, and crossed the Trent by a rope ferry seventy feet wide." The journey was then through a wilderness of pines, sands and swamps, night exposure, and apprehensions of wild beasts, heightened by the sight of the slow-pacing bear, until it ended in Wilmington.

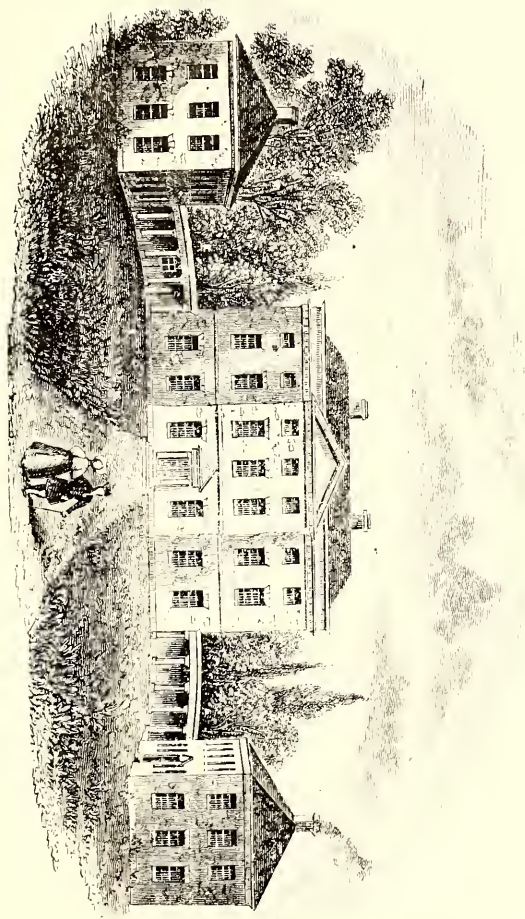
Such contemporary pictures of the physical and moral condition of the country are not attractive, neither are they surprising under the light of the preceding historical summary. But glorious possibilities were there; the substantial material that awaited the moulding power, and could be, and would soon be, developed into noblest types of manhood and womanhood.

TRYON'S PALACE, NEW BERN.

NO sketch of New Bern would be satisfactory, however brief, without some account of this building, which exercised so important an influence on moral and political affairs in the State.

Several acts of the Legislature were passed with regard to its erection. Appropriations were obtained with great difficulty. Policy, perseverance, cajolery, covert threats, and notably the unusual and powerful fascinations of the beautiful and accomplished Miss Esther Wake, and the skilful manœuvres and dinners of her sister, Lady Tryon, finally secured, in two separate sums, fifteen thousand pounds, from a province scarcely able to raise the ordinary expenses of the government. With school funds Governor Tryon is said to have unscrupulously seized and used in the work, its cost is estimated at not less than \$80,000. Heavy and intolerable taxation was involved in all this. A square of six acres was condemned and selected, bounded by Eden, Metcalf and Pollock streets, and Trent River. Bricks and prepared material were imported from England, and John Hawks, a Moor from Malta, who was educated in England, was employed on a salary of \$600 as the architect. The contract was made 9th January, 1767, and the Palace was completed October, 1770. The original drawings, with many details, such as sections of the drawing-room, chimney-breasts, etc., were in possession of Rev. Frances L. Hawks, D. D., a New Bernian, a grandson of the architect, and the rector of Calvary Church, N. Y. From these Mr. B. J. Lossing made the pictures here given of the Palace and the seal and signatures to the contract, and accompanied them with explanations in his "Field Book of the Revolution." From this source and others, traditions in New Bern, and personal knowledge, are gathered the following statements:

FRYON'S PALACE.



The main or centre building is the Palace. By contract it was to be two stories high, of brick, eighty-seven feet front, and fifty-nine feet deep. The building on the right of the picture was the secretary's office and the laundry, while that on the left served for kitchen and servants' hall. Some say that the left wing was the private residence of the Governor, and the right was the laundry and servants' quarters. Covered curved colonnades, of five columns each, connected wings and Palace. In the main building were the legislative halls and public rooms for government use. "Between these buildings, in front of the Palace, was a handsome court. The rear of the building was finished in the style of the Mansion-House in London." Ebenezer Hazzard, Postmaster-General of the United States, visited it in 1777, and says, "Upon entering the street-door you enter a hall in which are four niches for statues." Lossing states that the chimney-breasts for the council chamber, dining hall and drawing-room, and the cornices of these rooms, were of white marble. The chimney-breast of the council chamber was the most elaborate, being ornamented by two Ionic columns below, and four columns with Composite capitals above, with beautiful entablature, architrave and frieze. Over the inner door of the entrance hall, or ante-chamber, was a tablet with a Latin inscription, showing that the Palace was dedicated to Sir William Draper, "the conqueror of Manilla;" also the following lines, in Latin, which were written by Draper, who was then on a visit to Governor Tryon:

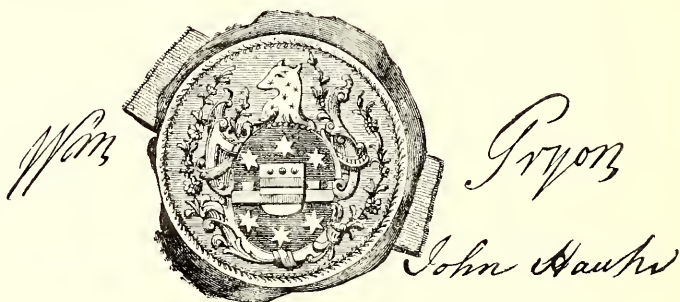
"REGE PIO, FELIX, DIRIS INIMICA TYRANNIS,
VIRTUTI HAS AEDES LIBERA TERRA DEDIT.
SINT DOMUS ET DOMINUS SAECLIS EXEMPLA FUTURIS,
HIC ARTES, MORES, JURA, LEGESQUE COLANT."

Judge Martin in his history translates thus:

"In the reign of a monarch, who goodness disclos'd,
A free happy people, to dread tyrants oppos'd,
Have, to virtue and merit, erected this dome;
May the owner and household make this the loved home,
Where religion, the arts and the laws may invite
Future ages to live, in sweet peace and delight."

Judge Martin adds that the building was superior to anything of the kind in British North America; and that in 1783 he heard the renowned and unfortunate Don Francisco Miranda, when visiting the palace with him, say it had no equal in South America. It is said in New Bern that the third story, shown in the plate, was omitted, and that the roof had parapet walls with a balustrade around it; was made flat for a promenade, and had an aquarium on it. At present only the right wing is standing.

The contract was signed with the private seal of Tryon, and his signature and that of the architect. A fac-simile of seal and signatures is here given, as made by Mr. Lossing.



Morse's *Gazetteer* of 1798 has this account, which was furnished by Mr. Wm. Atmore, of New Bern, and originally appeared in Morse's first edition in 1789, in Elizabethtown, N. J., then in his *American Geography* of 1792, published in Piccadilly, London: "The palace was erected by the province before the Revolution, and was formerly the residence of the governors. It is large and elegant, two stories high, with two wings for offices, a little advanced in front towards the town; these wings are connected with the principal building by a circular arcade. It is much out of repair; and the only use to which this once handsome and well furnished building is now applied is for schools. One of the halls is used for a school, and another for a dancing room. The arms of great Britain still appear in a pediment in front of the building." In 1795 the Academy was burned, and the Legislature allowed

the Palace to be used for this school, of which Rev. Thos. P. Irvine, an Episcopal minister, was principal. He kept wood and hay in the cellar or basement under the Council Chamber, and resided with his family in the upper part. In 1798, a negro woman went to look for eggs in the hay.* She carried a lightwood torch, and some sparks falling on the dry hay kindled a fierce blaze. Unfortunately a hole was cut in the floor above, through which to pour water; but it acted as a flue, and the flames became uncontrollable. Only the right or west wing was left, though the burnt foundation walls still remain. That wing has been used as a stable. There General Washington's war-steeds were stabled when he visited New Bern in 1791. For a long time it was used as a storage room

* After diligent search I failed to find any contemporary record of the time when Tryon's palace was burned, or any person who could fix the date. It has been erroneously stated as 1800. I have been able to discover the year, but not the month of the burning thus. While teaching in the palace, Mr. Irving sent the following rhyming order:

“PALACE, NEW BERN, *Nov.* 11, 1797.

“MESSRS. GEORGE AND THOMAS ELLIS:

“I send you, sirs, a little boy
To buy me neither robe nor toy,
Nor rum, nor sugar, nor molasses,
Coffee, tea, nor empty glasses;
Nor linen cloths, nor beau cravats,
Nor handkerchiefs, nor beaver hats;
Nor anything, or less or more
Of all that constitutes your store,
Save only this, a noon-day taper,
And one thing more, a quire of paper.
Of these pray send the exact amount,
And charge them both to my account;
And rest assured my prayer shall be,
Kind sirs, for your prosperitee.

“THOS. P. IRVING.”

On December 3 and 4, 1797, the Senate and House of Commons considered a bill appointing commissioners to sell the palace and building. But in 1798 an act was passed, reciting the fact that “the palace in New Bern had been destroyed by fire,” and appointing commissioners to sell the “lots, and the bricks remaining of the palace.” It must have been burned in 1798.

for hay, grain, etc., by Mr. Frederick J. Jones. The United States troops during the late war tried to pull it down for the brick but the cement proved so strong, I am told, that they could not get whole brick, and therefore left it. It has since been repaired, and used by the Episcopal Church for a parish school-house and a chapel for a short time, but is now unused. Sundry relics of the Palace and Tryon are preserved in New Bern, such as a fine clock, a silver tea-kettle, a curious child's chair, a marble and rosewood table, Governor Tryon's writing desk, dresses worn at the Palace balls, etc.

Its Situation.

It was charmingly located. The statements and traditions of aged citizens long dead, the careful researches and memories of Colonel John D. Whitford and others, restore the scene. From the rear of the Palace a fair terrace sloped down to the Trent River. One sauntering along the guarded promenade on the roof, in the Autumn when the work was finished, would look through the hazy veil of Indian Summer upon the Trent, with its cultivated fields between masses of virgin forests, its broad marshes dotted with green and brown trees, and wild "flowers on a green carpet, stretching up to Cleremont, the home of the Moores and the Spaights; beyond it the home of the Bryces and Gastons, with the division of a creek only, Pembroke, the home of the Nashes." On the left the Trent, three-quarters of a mile wide, joins the Neuse, expanded to a width of one mile and a half, and the wharves on both streams are filled with vessels, and bustling with active labors, and cheery songs of hardy stevedores. Like a line of silver, the Neuse runs through the landscape as far as the eye can reach.

"Fair river not unknown to classic song —
Which still in varying beauty roll'st along,
Where first thy infant fount is faintly seen,
A line of silver 'mid a fringe of green;
Or where, near towering rocks, thy bolder tide,
To win the giant guarded pass doth glide,
Or where, in azure mantle, pure and free,
Thou giv'st thy cool hand to the washing sea."

Beneath laid the town of New Bern, nestled amid its grand old trees, glowing in autumnal tints beyond painter's skill. From its homes are beginning to twinkle the lights, betokening loving reunions after toils of the day. From the North front of the Palace runs George street, called after the king. It is eighty-two feet broad, and passes—a splendid avenue—chiefly through the original forest for more than a mile to Core Point Ferry on the Neuse. Here was a splendid drive, continued through the “string of woods” (as this body of primeval growth was called, that the late war destroyed), along the charming Neuse and then beside the Trent, in a circuit of three miles, back to the Palace. “At this season the maples and ash would there be glowing with purple and gold. The myrtle, too, loved this shore, and the red berries would be peeping through the bright green foliage of the holly, while the darker green pines were there, ever waving their tops and sighing in the gentlest winds.” The flitting and the song of tuneful tenants of field and forest gave life to the peaceful sylvan scene. “Imagine a long stately row of cypress trees towering above a snowy belt of sand, and back of them cedars, darker green, shading the grass reaching from the sand up the slope fifty or sixty feet, and back to a footpath skirting the enclosed fields,—they checked off with rows of cedars,—beyond oak groves, and the river rolling on in front one mile and a half in width, and you have some idea of the Neuse shore as it was in the olden time.” Upon this scene, partly unchanged when in his boyhood Rev. M. D. Hoge, D. D., lived with his uncle, Dr. Lacy, he then looked with pleasure, and of it writes, “The blue Neuse, the sandy white shore, the old-fashioned houses, the kind hearted people, all dwell in my memory and make a beautiful romance, colored with the rosy light which the imagination of boyhood throws around the happy past.

“My old friend, Tom Watson, wrote a little poem on New Bern while I lived there, in which he described the river as lingering fondly beside the town, which it was unwilling to leave, the last lines running thus:

“ Regretful waves, well may you weep and sigh
 For this bright Eden as you pass it by,
 For wander where you may, you ne’er will kiss
 A shore so bright, so beautiful as this.”

Here was the focus of a royal display, and illusive fashionable dissipation. Atticus, or Judge Maurice Moore, satirized Gov. Tryon for “the arrogant reception you gave to a respectable company at an entertainment of your own making, seated with your lady by your side on elbow chairs, in the middle of the ball-room.” He charged that all the existing mischiefs in the impoverished colony, which could not afford such an outlay, were caused by the appropriations for this Palace; and that Tryon merely gratified his vanity, and made an elegant monument of his taste and political influence, at the expense of the interest of the province, and of his personal honor in changing the plan of a *province-house* to that of a Palace, worthy the residence of a prince of the blood.

The balance of the poem on the Neuse, to which Dr. Hoge refers, is as follows. It was written by his friend Tom,—now the Rev. Thomas Watson, of Dardenne, Mo.,—about 1838, in his 17th year :

THE NEUSE.

“ I’ve been where the waters are sparkling and pure,
 I’ve watched them roll gallantly on to the sea,
 And I loved their sweet murmuring voice, but I’m sure
 I never as Neuse thought them lovely to me.

“ I’ve stood on the breast of a hill-shaded vale,
 And listened with joy to full many a rill,
 That sported around me all sparkling and pale,
 And then have I said, Neuse is lovelier still.

“ I’ve gazed, when the moon lent her magical light,
 On a field of clear waters, all tranquil in rest,
 With a mirror of heaven, as blue and as bright,
 And then have I vowed that I loved Neuse the best.

“ Thy waters, fair river, have flowed by the shore
 Where my fathers are sleeping, since first thou were free
 From the kind hand of Nature, that never made more
 So bright, so enchanting, so lovely as thee.”

NEW BERN IN 1819.

“THE *American Universal Geography*” for 1819 says: “The public buildings are three houses of religious worship, for Episcopalians, Baptists, and Methodists; a handsome court-house and jail, all of brick; a theatre, an academy, and two banks. The houses formerly were almost wholly of wood, and indifferently built; but since the destructive fires,* which have happened here, the new buildings are of brick, and handsome. The town is thriving, having increased in the last eighteen years from 2,500 to 6,000 inhabitants. It owns and employs in a brisk commerce about 5,000 tons of shipping; which carries to market lumber, tar, and other naval stores, pork, corn, etc. A steamboat intercourse is established between New Bern and Norfolk. A passage from the latter by the former to Charleston, S. C., a distance of 800 miles, is now easily performed in seven days.” There is some error here as to the population. By the census of 1850 it was only 4,681, and 6,445 in 1880. *Worcester’s Universal Geography* for 1817 gives it as 2,467, and the tonnage in 1810 as 7,413; but his estimate may be that of 1810 for inhabitants. About the latter date its prospects grew bright, and its trade was large with the West Indies and interior of the State. One of the oldest citizens has told me that he remembered when *one hundred and ten* vessels were owned here. Its citizens, John and Asa Jones, brothers, were among the first to introduce the distilling of turpentine into the town and State. Scrapers were not then used on the pine-trees, but they were hacked with the hatchet.

* I have read an account, in an old newspaper,—the *Raleigh Register* of September 15th, 1808,—of a destructive fire in New Bern, in which the brick building of Mr. Isaac Taylor was with difficulty preserved, and Maj. George Ellis was mortally wounded, in the blowing up of one of the houses, by a window frame falling on him. He died the next day.

An account in 1818 says: "There are three houses of public worship in New Bern, and at present three congregations supplied with pastors. The Episcopalians, who are a numerous and respectable body, have a decent brick church, at present supplied with a clergyman. The Methodists, the most numerous society of Christians in the place, have a very large and convenient chapel, and are supplied with a regular succession of able and evangelical preachers. The Baptists have a meeting-house, at present out of repair. They have no regular preacher. Besides these, a Presbyterian congregation meet at the Academy for public worship." Upon the advent of the steamer *Norfolk* on our waters in 1819, some enthusiasm and rivalry in building began, and some substantial edifices were erected.

Many of the great men of North Carolina and the United States were born or lived here. This fact, with its previous history and influence, gave to New Bern the honorable soubriquet, "*The Athens of North Carolina.*"

New Street.

This street, whose name was recently changed to *Neuse*, begins on the Neuse, and was one of the most famed as the residence of men of distinguished talent. Here were the mansion of Hon. William Blackledge, the house and law-office of Judge William Gaston, the residence of the younger Gov. Richard D. Spaight (the Mitchell House), and opposite to it the imposing house of John Stanly and his law-office. In the Stanly building, begun before the Revolution, but not completed, were fitted up rooms for the entertainment of General Washington, when here in 1791. A notable public reception was given him in the Palace. Mr. Stanly also here entertained General Nathaniel Greene, when his army was famished and half naked, and General Greene knew not what to do. Then Mr. Stanly patriotically loaned him *forty thousand pounds* for his suffering heroes. Hon. Edward Everett, when here to deliver his celebrated oration on Washington, on passing this house, lifted his hat, and said, "*Once the home of pa-*

trials and statesmen." On the square beyond the Presbyterian Church (which stands opposite to the Stanly Building) is the Academy, already mentioned, with its modern additions. Next to it is the Roberts' House, formerly occupied by Hon. J. L. Taylor, Chief Justice of the State. His law-office was on Johnson Street, parallel with New, in a small building opposite Mr. John Lane's carpenter shop; but recently it has been enlarged to a dwelling-house. At the beginning of New Street lived Judge M. E. Manly, also on the Supreme Court Bench. His residence was the noted "Emory House," where President Monroe and Hon. John C. Calhoun were entertained when visiting the city.

Washington's Letter.

While he was in New Bern, the citizens addressed a letter of welcome to General Washington, to which he returned the following reply:

"TO THE INHABITANTS OF THE TOWN OF NEW BERN.

"GENTLEMEN: I express with real pleasure the grateful sentiments which your address inspires. I am much indebted, in ever personal regard, to the polite attentions of the inhabitants of New Bern, nor am I less gratified by the patriotic declarations on the situation of our common country. Pleasing indeed is the comparison which a retrospect of the past scenes affords with our present happy condition—and equally so is the anticipation of what we may still attain, and long continue to enjoy. A bountiful Providence has blest us with all the means of national and domestic happiness; to our own virtue and wisdom we are referred for their improvement and realization.

"That the town of New Bern may eminently participate in the general prosperity, and its inhabitants be individually happy, is my sincere wish.

G. WASHINGTON."

PRESBYTERIANISM IN NEW BERN.

1800 to 1817.

IN 1800 there could not have been enough Presbyterians here to organize a church. Dr. Elias Hawes was here in 1798, perhaps earlier; and Robert Hay, a staunch Scotch Covenanter, settled here about the opening of the century. Both of these gentlemen were afterwards ruling elders in this church. Mr. Hay worshipped with the Methodists, but declined to connect himself formally with those brethren, though he was solicited publicly from the pulpit to do so. About 1806 or 1807, it is probable that James K. Burch was teaching a school here for boys and girls in the office of Hon. John Wright Stanly across the street from the present Presbyterian lecture-room.

In this work he was assisted by Benjamin H. Rice and William Leftwich Turner.

Benjamin H. Rice, D. D.,

Was born in Bedford County, Virginia, 29th November, 1782, and converted under the ministry of Rev. James Turner. He pursued his classical course and theological studies for six years under his distinguished brother, Rev. John H. Rice; came to North Carolina and taught school in New Bern, then in Raleigh; was licensed by Orange Presbytery in 1810, in Raleigh; in 1811 sent by the General Assembly to the seashore of North Carolina as a missionary; ordained by Orange Presbytery 4th April, 1812, and sent as commissioner to the General Assembly; dismissed September 26, 1812, and went to Petersburg, Va., where he organized a church, of which he was pastor for seventeen years, and to which I preached a short time; in 1829 he was Moderator of the General Assembly.

After some other changes, he took charge of College Church, Prince Edward County, Va., where he was attacked by paralysis while in the pulpit, January 17, 1856, and died 24th February following.

W. L. Turner

Was the son of Rev. James Turner, Bedford, Va. His early history and the time of his ordination are unknown to me. He was principal of the academy and pastor of the church in Raleigh for some time; went to Fayetteville in 1809, and taught school, as well as preached. His pastoral services there were greatly blessed; but on the 18th of October, 1813, in his thirtieth year, in the midst of usefulness, and the tears of an affectionate people, he died. He was a man of marked talents and character, unaffected piety, and beauty of life.

James K. Burch

Was a native of Albemarle County, Va. He was received by Orange Presbytery, as a candidate for the ministry, at Alamance, 25th September, 1806. He presented his certificate of classical and scientific attainments from Rev. Geo. A. Baxter, D. D., principal of Washington Academy, now Washington and Lee University, Va. On 24th September, 1807, at Buffalo Church, he was licensed, by the same Presbytery, to preach the Gospel; and at Buffalo Church, Moore County, N. C., on Thursday, 7th April, 1808, the following minute occurs in the records of Orange Presbytery:

“Mr. James Burch received a call from New Bern, and the Rev. Messrs. Stanford, Turner, Robinson, and Murphy, were appointed an intermediate Presbytery to meet in New Bern, on Friday, the 27th of May next, to ordain Mr. Burch.

“The Rev. Wm. L. Turner to preach the ordination sermon, and Mr. Stanford to preside, and give the charge.

“Mr. Burch is ordered to prepare a lecture on the 23d Psalm, and a sermon on Luke 18: 13, and be examined on theology, chronology, and church history, previous to ordination.”

This order was carried out, as we learn from the Minutes of Presbytery at its seventy-seventh session, at Alamance Church, 29th September, 1808:

“The Minutes of the Intermediate Presbytery appointed to meet at New Bern were read, and are as follows:

“NEW BERN, *May 27th*, 1808.

“Intermediate Presbytery met according to appointment, viz., the Rev. Messrs. Samuel Stanford, Wm. L. Turner, and Murdock Murphy. The Rev. Samuel Stanford was chosen Moderator, and Murdock Murphy, Clerk.

“Mr. James Burch delivered a sermon and lecture on the subjects assigned him by Presbytery, and was examined on chronology and church history, which were sustained.

“The Rev. Wm. L. Turner preached the ordination sermon, and Mr. Burch having answered the questions our Form of Government requires in such cases, he was ordained to the holy office of the ministry, by the laying on of the hands of the Presbytery, and prayer, and a charge was given suitable to the occasion.

“Concluded with prayer.

“MURDOCK MURPHY, *Clerk*.”

In 1809 Messrs. Burch and Turner were appointed commissioners to the General Assembly. The following record is copied from the Presbyterian Minutes of September 27, 1810: “The Rev. James K. Burch applied by letter to be dismissed from his *pastoral charge*, and also from this Presbytery, to join the Presbytery of Philadelphia. Said *charge* informed Presbytery *by their representatives* of their willingness that Mr. Burch should resign his *pastoral charge*. The Presbytery accepted his resignation, and he was also dismissed to join the Presbytery of Philadelphia.”

Dr. Gillett, in his “History of the Presbyterian Church,” says, “The church at New Bern was gathered but a short time previous to 1809, and in that year James K. Burch was its pastor. For a long time subsequent it must have remained in

a feeble state, even if it retained its organization." He says that Mr. Burch preached for some time at New Bern, and afterward at Washington. The Minutes copied above, however, seem to show that there was an organization in New Bern before April, 1808, as a *call* was given and presented to Presbytery for pastoral services in April. Nothing in the Minutes of Presbytery warrants the statement that Mr. Burch preached in Washington, as on the dissolution of his relation to New Bern he went to Philadelphia. This transfer seems to have been through the influence of Dr. Alexander. Mr. Burch's name stands in the Presbyterial Minutes opposite to New Bern in 1808 and 1809, under the heading "names of congregations;" but under the head "communicants," New Bern is marked "*unknown*." Dr. Gillett says that Mr. Burch was "a man of more than ordinary eloquence, but greatly lacking in stability, he was quite unfitted to secure the confidence in himself or his measures which was necessary to build up a prosperous congregation." He died about 1859-'60.

From an old copy of "*The Morning Herald*" of New Bern, in 1808, the following is copied, which shows activity and zeal on the part of the Presbyterians:

A SUBSCRIPTION,

For the purpose of Erecting a

PRESBYTERIAN MEETING-HOUSE,

Has lately been fet on foot in the town of Newbern, and a number of names obtained.

Papers are left at the Bank, Printing Office, Book Store, and in the hands of several gentlemen in the Town and Country, of which the following is a Copy:—Christians of every denomination are respectfully invited to yield their aid.

THE Subscribers severally promise to pay the sums of money opposite their respective NAMES for the purpose of purchasing a Lot in Newbern with such improvements thereon as may be converted into a Presbyterian Meeting-House, and for the completion of the same, or for purchasing ground and erecting thereon a suitable building for such Meeting-House—or for purchasing or otherwise acquiring an interest in a House or other building, or part of such building to be

converted into a Meeting-House as aforesaid, and for the occasional performance of Divine Service by such Minister of the Christian Religion as the Presbyterian Pastor for the time being, or other persons having charge of the said building shall think proper to admit—We also severally promise to deliver and make titles for such property specifically subscribed by us respectively for said purposes: the sums of money to be paid in one year, in quarterly payments to the person or persons whom the commissioners to be appointed as hereinafter provided for, or a majority of them shall direct.—And the property specifically subscribed to be delivered and titles made to said Commissioners in trust for the purposes and to the uses contemplated by this subscription; and it is agreed that a majority of the subscribers hereto, after forty shall have subscribed, shall have authority at a meeting of a majority of said forty subscribers, or a majority of those who do meet, after notice be given, to appoint five Commissioners, who, or a majority of them, shall have power to make contracts for fulfilling the objects of this SUBSCRIPTION.

Newbern, December 10, 1807.

The result of this appeal is not now known.

James Waddy Thompson.

The teachers before named were succeeded about 1812 by Rev. J. W. Thompson, who was a Presbyterian minister from Virginia, and a relative of Mr. Burch. He taught in the Academy building, where he also preached, as well as in the old Baptist meeting-house, at the corner of Metcalf and Johnson Streets, near Cedar Grove Cemetery. He married Miss Mehetabel Blanchard Carney, a daughter of one of the "original thirteen members" of this church, and of Huguenot ancestry. It is probable that at this period Presbyterian services, at least prayer-meetings, were held at the house of Mrs. Minor, on Craven Street near Pollock, and at the residence of Mrs. Robert Hunt, which was the Brissington House, on East Front Street above Broad, and now the residence of Henry R. Bryan, Esq. Mr. Thompson was a consumptive, and remained here only a short time. He probably died in Raleigh in 1815, and was followed here by

Rev. Jonathan Otis Freeman, M. D.,

Who was teaching in New Bern about 1816. Dr. Freeman was born in Sandwich, Barnstable County, Mass., April 6th, 1772. He was the third son and fifth child of Hon. Nathanael Freeman, who was twice married, and was the father of twenty children. He was probably educated in his native State, and took his degree of Doctor of Medicine. On the 10th of December, 1794, he married Lucy Crocker, of Falmouth, Mass. Dr. Freeman first practised medicine in association with his father in his native town, where he was also a Justice of the Peace. Subsequently he settled in Falmouth, Mass., whence he came to Edenton, N. C., in 1805, and taught school. Thence he moved to New Bern, and became principal of the New Bern Academy. Associated with him were his two brothers, Frederick and George W., who were or became Episcopal ministers. The latter became rector of Christ Church, Raleigh, N. C., and afterwards the Bishop of Arkansas.

Rev. J. O. Freeman was a distinguished educator. He taught also in Salisbury, Raleigh, and Washington, N. C., and gave many of our prominent men their classical training for college, and to his faithful teaching they attributed their future honors. His school in New Bern numbered nearly two hundred, and some of his pupils still remain, who have spoken to me about him. He pursued and popularized the Lancastrian system. An aged lady recently said: "If there ever was a Christian, he was one; and we all loved him so much." He preached in the Academy, and his unaffected piety and gentleness won universal favor with all classes. During his ministrations here we have the first record of the formal organization of the Presbyterian Church; but the formation was not by him, and I cannot ascertain what part he had in it. Dr. Freeman removed to Salisbury, N. C., in 1820, and opened a school. He was dismissed from Orange to Concord Presbytery in April, 1821; and August 4th, 1821, he organized the Salisbury Church with "thirteen" members, and remained its pastor until 1826, during which period the corner-stone of the present church building was laid,

and the church well started on its career of usefulness. He then labored in Virginia and in Orange Presbytery, and died in Washington, N. C., November 2d, 1835, in his sixty-third year. His oldest son, Edmund B. Freeman, was Clerk of the Supreme Court in Raleigh from 1836 to 1868. At his house Mrs. J. O. Freeman died, May 27, 1844. Dr. Freeman was esteemed as a physician, honored as a clergyman, eminent as an instructor of youth, and enjoyed in a remarkable degree the sincere respect and warm affection of many filling high places, as their learned and beloved preceptor.

Organization.

Rev. John Witherspoon was born in New Bern, and was educated at Princeton College. He preached here frequently. In his younger days his fame as a preacher was upon every tongue. His father, Dr. Witherspoon, a physician, was the son of the distinguished Revolutionary patriot, and signer of the Declaration of Independence, President John Witherspoon, D. D. of Princeton College, and married the widow of Gov. Nash, of New Bern; so Rev. Mr. Witherspoon was half-brother of Judge Frederick Nash. He lived in Hillsboro, founded the Presbyterian Church there, and was its first pastor. He died in 1854.

It has already been stated, that in 1827 nearly all the Minutes of Orange Presbytery were consumed by fire with his house in Hillsboro, N. C., and that a committee was raised to recover as much as possible of the lost history of the church. In this book of statistics, thus compiled, it is recorded that *the New Bern church was organized on the 7th of January, 1817, by Rev. John Witherspoon; that it then consisted of nine members, and that Dr. Elias Hawes and Robert Hay were made ruling elders.*

From other trustworthy sources we learn, that this organization was effected in the house and parlor of Mrs. Elizabeth Minor, on Craven Street, near Pollock. The daughter of Mrs. Minor, Miss Julia Minor, still living, says that her mother always stated this as the birthplace of the New Bern church.

Uniform tradition, and the mural tablets in our church (placed there many years ago), affirm that there were *thirteen* original members. It may be that, on the formal gathering as a church, and after the election, ordination and installation of elders, four other persons were received and enrolled as of equal standing and date with the nine spoken of in the Presbyterial minute; for I have been told that Mr. Witherspoon received Mrs. John Jones into the church; or it may be that, in the ten years that elapsed between the organization of the church and the destruction of the Minutes, his memory erred as to the original number.

The Thirteen.

Dr. Elias Hawes and Robert Hay, ruling elders; Mrs. Eunice Hunt, a daughter of President Jonathan Edwards, D. D., of Princeton College; Mrs. Lydia Stewart, Mrs. Sarah Webber, Mrs. Lucretia Bell, (afterwards Mrs. John Jones,) John Jones, Mrs. Jane Carney, Mrs. Frances Devereaux, Mrs. Mary Dewey, Mrs. Elizabeth Minor, Mrs. Luisa Morning, and Mrs. John C. Stanly, a colored member.

Was this the first gathering of the church in New Bern? The facts already adduced about the call laid before Presbytery in April, 1808, and the *pastorate* of Rev. J. K. Burch, seem to show an organized and working church then; and afterwards, when the tie was severed by Presbytery, *the charge signified their assent by their representatives*. The New Bern congregation again appears on the Assembly's Minutes in 1813 as contributing *ten dollars to Missions*. Life was still manifested, though no pastor led the flock. There can be little doubt as to both of the elders named, and other adherents, being in the city during all the silent years. So it must be that here, as in many of our early churches, a sturdy cluster of Presbyterians gathered and acted as if organized, getting what ministerial service they could, and watching for an opportunity of securing a pastor, and effecting a permanent crystallization. This was accomplished, after some years of trial to faith and hope, on the ever memorable *7th January, 1817*. Mr. Witherspoon preached

in the old Baptist church. In this movement Dr. Freeman must have assisted; but it doubtless was consolidated, and thoroughly established for an onward and successful career, by the valuable labors of the Rev. J. N. Campbell, who was the next preacher after this formation. The date of his advent is unknown; but he continued here until some time in 1820.

Rev. John Nicholson Campbell

Was born in Philadelphia, March 4th, 1798. His maternal grandfather was Robert Aitken, a Scotch Seceder immigrant in 1769, and the publisher of the first English edition of the Bible in this country. Mr. Campbell entered the University of Pennsylvania, but did not graduate; studied theology and the classics under Rev. Ezra Styles Ely, D. D.; was a while Professor of Languages in Hampden Sidney College, Va.; was licensed to preach by Hanover Presbytery, May 10th, 1817; and commenced his ministry in Petersburg, Va., where he sometimes preached for Dr. Benj. Rice, then pastor of Tabb Street Church. Here he married his first wife, (a daughter of Robert Bolling, Esq.,) who died in a few years. He subsequently married Miss E. T. Tilghman, of Maryland, who still survives him.

From Petersburg Mr. Campbell came to New Bern, where Rev. W. B. Sprague, D. D., says he was instrumental in establishing the first Presbyterian Church; and Mrs. Campbell writes me, "I have frequently heard my husband speak of New Bern, and say that he was instrumental in establishing there the first Presbyterian Church; but so *many years* have passed since then, that I cannot recall any particulars about it. My husband did not remain there long. I think the climate did not agree with him." It is probable that Dr. Rice, who had formerly lived in New Bern, directed Mr. Campbell thither.

In the autumn of 1820, Mr. Campbell was chosen Chaplain to Congress; and though only twenty-two years old, discharged his difficult office in a highly satisfactory manner. In 1823 he was the assistant of Rev. Dr. Balch in Georgetown; and in 1824 or 1825, took charge of New York Avenue Presbyterian Church, Washington, D. C. Soon the church was crowded,

and his reputation spread widely. Here he was intimate with Hon. William Wirt, and associated with the great men of that day. President Andrew Jackson was a member of his congregation. When the famous imbroglio about Mrs. Eaton occurred, and broke up the President's Cabinet, Mr. Campbell came in conflict with the President, who tried to control the Church's action. Mr. Campbell spoke to him with the utmost plainness, and proved to be a man of as iron will as "Old Hickory" himself, and as inflexible in the line of duty; so a breach occurred between them. Through Chief-Justice Spencer, of New York, Mr. Campbell was introduced to the First Presbyterian Church in Albany; was called thither, accepted the pastorate thereof, and was installed in office on Sept. 11th, 1831. This position he retained till his death, March 27th, 1864.

Mr. Campbell was one of the Regents of the State University, and was identified with all the public charities of Albany. On Sabbath, March 20th, he filled the usual services, and preached with his accustomed vigor. On Monday he attended the meeting of Regents in the Capitol. But on the next Sabbath, Easter, as his congregation—most of whom scarcely knew that he was sick, or seriously so,—were assembling for their communion service, they were startled to learn that Dr. Campbell's spirit was passing to the sanctuary above, there to celebrate the marriage supper of the Lamb with the ransomed, and with the glorified Redeemer. His health had nearly always been infirm, but his constitution was elastic, and his strength of purpose indomitable, so that his labors were prodigious and unremitting. His funeral was attended by the Governor and his staff, and by both Houses of the Legislature, which adjourned for the purpose. The flag on the State Capitol was lowered to half-mast from respect to his memory, and on account of the public loss sustained by his death.

Dr. Campbell was a man of regal presence, with manners suited for a court; of large executive and financial abilities, and profound knowledge of human nature; of quick, keen, and vigorous intellect, and a retentive memory, stored with

vast, varied, and practical knowledge about almost every phase of life. He had a fine flow of spirits, a pleasant and winning address, and the power of administering the keenest and most withering rebuke without giving offence. His taste was exact and classic, both as to his own person and to large architectural superintendence. Adorned with these gifts and powers, with an open heart and open hand, frank, yet firm, it is not surprising that he was called "the pope" in his church.

He was always a graceful and impressive speaker, preaching—after the Scotch fashion—in gown and bands; a Christian without ansterity, bold, manly, liberal, yet a decided Presbyterian; a man of mark and great usefulness in his generation. The aged and honored Rev. Theodoric Pryor, D. D., who probably heard him preach in both Petersburg and Albany, writes me, that Mr. Campbell "was a handsome man; a man of great culture, and one of the most eloquent pulpit orators that I ever heard." This is the clergyman whom God sent at this epoch to be the leader of the gathering Presbyterian band in this city.

Palmy Days.—1818.

About the year 1818 is considered the palmy day of this ancient Borough, then more than one hundred years old. Many of those whom North Carolina delights to honor had walked, or still walked, these beautifully shaded avenues, graced society, and fostered successful political and commercial enterprises. Others were soon to stand before the Commonwealth and receive their palms and laurels, won by beautiful integrity of character, Christian virtues, brilliant intellectual powers, all illustriously devoted to philanthropic labors and patriotic statesmanship. The names of Coor, Hatch, Bryan, Xavier Martin, Gov. Nash, the two Governors Spaight, Stanly, Gaston, Sitgreaves, Graham, Shepherd, Badger, Manly, will not soon lose their fragrance, or cease to be cherished as a goodly heritage. New Bern had attained to an enviable reputation in the State, and its social refinement was one of its marked features, that both adorned and fascinated.

The first steam-mill in New Bern had been erected by William Shepherd in 1812, from prize-money he had received from successes of the celebrated privateer "*Snap Dragon*." It was on the Trent. Soon another sprang up at Union Point. Then there were Capt. Blaney's celebrated limpid castor oil factory, the Harvey cordage works, turpentine and rosin-oil distilleries, grist-mills, saw-mills, a tannery, a rum-mill, and ship building, all adding greatly to the material prosperity of the city. Old Mrs. Bartlet and her daughter, Mrs. Emery, kept in the Badger House, near Christ Church, the best public table in North Carolina, where as true a band of single gentlemen as were then extant on the south side of the Potomac, daily discussed ham and turkey, or venison and jelly, in the identical hall where once convened the venerable Senate, constituted by the King to legislate for the colony. An extract from some rattling and amusing rhymes of Mr. Stephen M. Chester, in 1818, will pleasantly picture some of the surroundings:

ACADEMY.

"But turn we to the classic school,
Where science holds her transient rule,
Where culture trims the tender shoot,
And grafts the stock with future fruit :
The mansion daily gathers there
Two hundred minds its smiles to share,
Though architecture has not spread
Her splendors round the tyro's head.

JAIL.

"The jail I well-nigh had forgotten,
In truth the fabric's almost rotten ;
The doughty prisoners get out
Once every month, or thereabout !
And every convict for Jack Ketch
The poor militia have to watch.

POLICEMEN.

'Tis true the town guard every night
Consists of four good 'gemmen white,'
But should you seek its cautious keepers,
You'd find them snoring 'mong the sleepers.

PILLORY.

“The stocks and pillory hard by
Have witnessed many a piteous cry,
And many a sable back has smarted
With comfort from the lash imparted.

DISTILLERIES.

“Along the banks where Trent and Neuse
Their sparkling waters wide diffuse,
Industrious art rears other piles,
And growing wealth its toil beguiles.
There, from a hundred stills dispensed,
Spirits of pine are fast condensed ;
Beneath that fabric rude and large,
The fiercest mastiffs guard their charge
Of various hides for leather steeped,
In vats with bark astringent heaped.

ROPE WALKS.

“The narrow house which there protrudes
Its awkward length for many roods,
Shelters the twisting rope that forms
The cable to contend with storms ;
Here the strong screw expresses oil
The griping cholera to foil ;
And there from grain its essence flows,
A lethe for unnumbered woes.

INHABITANTS.

“The people of this curious town
Are of all hues, black, white, and brown,
And not a clime beneath the moon
But here may find some wandering loon.
Welsh, Irish, English, French, and Dutch,
Norwegians, Portuguese, and Scotch,
And other aliens, claim attention,
Whose very names would tire to mention.
Each State is also represented,
Some satisfied, some discontented ;
A host of Yankies, 'mong the rest,
Like birds of passage build their nest,
And having wasted all the land,
Fly off to some more distant strand.

“Such is the picture fresh from nature,
 And true, I think, in every feature ;
 Drawn to amuse, perchance to tease you ;
 This is New Bern, how does 't please you?”

Unsightly and uncared-for small tenements marred the town more then perhaps than now. But a spirit of improvement was beginning, it may be partly from rhyming satire; and one of the fruits of it was the brick Bank of the State of North Carolina, soon followed by its rival, the Bank of New Bern.

Churches.

The churches were in shabby condition. Our poet says:

EPISCOPAL CHURCH.

“A church of George the 2d's reign
 Still flings its shadow o'er the plain,
 But mouldering on its ancient base,
 Must soon resign its resting place.

METHODIST CHURCH.

“Next comes a house without a name—
 To that of church it has no claim,
 And yet the long misshapen pile
 Contains a throng 'twixt either aisle,
 And in the galleries perch'd above,
 To join in prayer and feasts of love ;
 Its various worshipers can tell
 Why they reject a spire or bell.

BAPTIST CHURCH.

“The Baptist *Barn* comes next to view
 Where winter winds turn noses blue,
 And shiv'ring devotees retire
 Right glad from worship to the fire :
 But *Presbyterians in the lurch*,
Too poor, or mean, to build a church,
 Are glad to find admittance here
 When its own priests don't interfere.”

Rev. Mr. Campbell was an eloquent and popular preacher. Traditions linger here still of his great power as an orator. He

was also an enterprising gentleman, and had a valuable coadjutor in Mr. Chester. He and Mr. Meredith, the able Baptist preacher, used alternately the "Old Baptist Church." I quote again the contemporary Mr. Chester: "The *Baptist Barn*" was at that time the established patronymic of the nutshell that subsequently became the present pretty church of that denomination. It was unglazed, and wholly destitute of casements; had nothing but plain shutters to exclude the winds of heaven, which were of course necessarily admitted with the light. The framework of the gallery was an unclothed skeleton of bones. The whole interior of the building without any lining to its timbers, and four-legged benches all the accommodation in the shape of seats afforded by the unfurred, unceiled, unplastered and unpainted edifice."

"Notwithstanding its rude state, however, it long furnished to the Baptist and Presbyterian societies alternate opportunity to worship God; and the Rev. Mr. Campbell and the Rev. Mr. Meredith officiated interchangeably in the apology for a pulpit. The favor of the Presbyterians, thus propitiated, contributed not a little to the gradual transformation of the building to its present neat and comfortable shape." The two congregations united in renovating the "barn."

In the newspaper-carrier's address on New Year, 1819, written by Mr. Chester, allusion is made satirically to "*bubbles burst*" in the past twelve months. One was the *steamboat* admiration and expectation, when the steamer *Norfolk* arrived to establish a route to Elizabeth City, and so North and South; and

" Hundreds flocked down to see the wonder,
In spite of rain and even thunder;
And such their rapture to possess it,
'Twas not in language to express it."

In three short months the golden dreams failed, and the *Norfolk* was sold.

" Then building churches was the theme,
The tottering old one urg'd the scheme;

And Presbyterians, who had none,
 Were certainly in need of one,
 'Twas wonderful to mark the zeal
 Each congregation seemed to feel;
 Devotion saw its altar rise,
 As if by magic, to the skies;
 Tho' both the noble piles were finished,
 The stock continued undiminished,
 For lo! the pews were sold for more
 Than the whole churches cost before;—
 All this had castle-building done,
 Yet avarice has not yet begun,
 And much I fear our niggard place
 Has not, and never will have grace
 To look above the narrow views
 Ascribed to infidels and Jews."

Thus the *church bubble seemed* to burst. Presbyterians, however, evidently felt the importance of securing a church of their own; had probably increased in numbers and ability; were aroused by occasional satires; and had now a capable and popular leader in Rev. Mr. Campbell. Hence, I am not surprised to find in the "*Carolina Centinel, New Bern, October 17, 1818,*" the following

"NOTICE.

"Those persons disposed to unite themselves as a Presbyterian congregation in this place, are requested to meet at the court-house at three o'clock this afternoon, for the purpose of organizing said society by the appointment of

"TRUSTEES.

"There are other important objects, which will be fully explained at the place of meeting; and it is earnestly requested that all who wish to be considered members of said congregation, or are willing to lend their aid in support of its worship, will attend.—Oct. 17."

Mr. Chester says this "was *the first meeting ever assembled in the place regularly to organize a Presbyterian congregation.*" How to reconcile this statement with that given already from the Minutes of the Presbytery, in the keeping of Mr. Wither-
 spoon, does not at this distance appear. No record of the action of the meeting—called above—has been found.

In the earlier movement to assist the Baptists in finishing their church near Cedar Grove Cemetery, Mr. Chester had been efficient. He was especially zealous and helpful in now advising and assisting to raise funds to erect the church edifice used by our people to-day. Then, as since, the ladies must have been faithful and fruitful in godly labors, for Mrs. Minor is said to have headed the subscription list, and her efforts and interest were so great, that Dr. Hawes, the ruling elder, used to call it "*Mrs. Minor's Church.*"

Purchase of Lot.

Trustees were doubtless elected at the meeting held in the court-house; and in 1819 they bought the premises on which the church stands from Mr. Edward Graham for \$1,200. (See particulars under "Property Data," page 179.) Ground sold at large prices then apparently. This lot is located on New (now Neuse) Street, between Hancock and Middle.

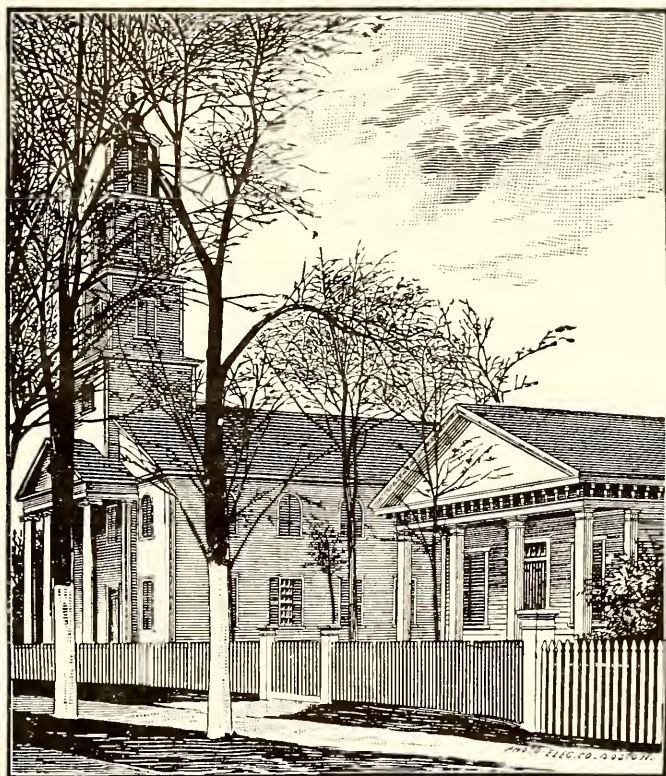
Foundation Laid.

Wednesday, the 9th day of June, 1819, was the memorable time when the corner-stone of the first Presbyterian Church in New Bern, N. C., was laid. Judge James H. Hutchins, now a ruling elder in Austin, Texas, was raised and then living in New Bern. He attended the Sabbath-school when it was held in the lower East-room of the "New Bern Academy" as early as 1819. He told me that the Church had a meeting in that room on the day above named, and came thence in the *afternoon* to lay this corner-stone.

Fortunately I am able, from an old copy of the "*Carolina Centinel*, New Bern, June 12th, 1819," to give an account of this interesting event, and present the handsome address made on the occasion by Rev. J. Nicholson Campbell.

From the *Carolina Centinel*, Newbern, June 12th, 1819:

"The Trustees of the Presbyterian congregation in this place have commenced the erection of a House of Worship, to be 70 feet in length and 52 in breadth, and capable, by computation,



FIRST PRESBYTERIAN CHURCH, NEW BERN.

of accommodating 800 persons. We have been favored by a friend with the following notice on the subject:

“On Wednesday evening last, the interesting ceremony of laying the foundation corner-stone of the first Presbyterian Meeting-House in Newbern, took place in presence of a respectable concourse of citizens. The Reverend J. Nicholson Campbell officiated in the religious services of the occasion. After a prefatory comment on the duty of Christian Associations to invoke the favor of Heaven upon all their undertakings, he addressed the Throne of Grace in prayer, imploring the Almighty to vouchsafe his blessing upon the commencement of the work, and the continuance of his smiles on its prosecution until it should be completed; a fit Temple for his praise. The corner-stone was then deposited by the Master Masons present, and the solemnities concluded with the following address:

“BRETHREN: But a few centuries have elapsed since our country was discovered by an enterprising European. We are all acquainted with the long period of darkness, during which it had remained unknown to the civilized inhabitants of the Eastern Continent, and we all know how short an interval has succeeded the interruption of its obscurity; yet, when we look around us, we are scarcely able to believe that so few years have passed since the foot of Columbus first trod the shores of our happy land. It seems but yesterday, in the annals of the world, that our fathers fled from religious persecution in their native country, and committing themselves to all the dangers of the ocean, steered for a more propitious clime, in which they might erect new altars, and adore their God according to the dictates of their consciences, and none ‘to molest or make afraid.’

“Brethren, how wonderful has been the progress of civilization since that auspicious era! Who, at this moment, when the discoverer of America first beheld, with rejoicing eyes, the rude and native grandeur of the Western world, would have ventured to predict that in a period so short, changes so vast, and to our enterprise so honorable, could possibly occur? Our fa-

thers trod its shores, and the desert seemed to retire at their approach. The sound of the adze was heard, and the habitations of civilized men arose in the solitary wilderness. Almost as by the magic power of charm, the trackless forest was swept away, and the crowded, busy, bustling city occupied its room. Almost as by miracle, the idle plains of this peaceful continent were furrowed by the ploughshare, and the fruitful crop sprung forth to reward the labor of the husbandman. Where glitter yonder spires, as it would seem but yesterday the towering trees of the forest waved their lofty heads. Where now one notices the pursuits of active commerce, but yesterday the savage tenants of the woods pursued the pleasure of the chase. Where now, within the limits of our sight, are heard, at stated periods, the strains of heavenly melody to the worship of Jehovah, but yesterday was heard the whoop to battle or the yell of Indian carnage. And where this day we have laid the foundation of the House of God, but yesterday was erected the altar of a demon, and in his honor was the blood of human victims shed.

“Brethren, ‘no one knoweth what a day may bring forth.’ Who among our number, even one year ago, would have presumed to stand upon the place which I now occupy, and assert that on this day we would here commence the building of this house? And yet not only are we indulging this privilege, but other denominations, of the same universal Church, have been excited to new diligence in the same holy cause; and ere long we may hope that in this place the sun will shine on *four* temples dedicated to the worship of our common God. Is not this an animating prospect? And should it not warn you to unwearied diligence in the execution of the work you have commenced? Yes, brethren, proceed but in the fear of God, and he will not leave unfinished his own work; and by his mighty power shall you be enabled to elevate its topmost spire with long and echoed shouts of praise.

“Brethren, some have thought it honorable, with a desolating army to ravage neighboring States, and to reduce to the condition of vassals the haughty monarchs of a hostile land;

others have deemed it glory to erect gorgeous palaces and noble buildings for the adorning of their country, and for the advantage of its citizens; and others, with much more reason, have thought their characters exalted by promoting the comfort of their fellow-men, and by endowing institutions to ameliorate the circumstances of the miserable. But how much more honorable—how truly noble is it—to be engaged in a design which has for its end the promotion of God's glory! If you are desirous of distinctions, here is the work which shall bestow upon you all that you can ask—even the distinction of assisting to erect his altars who is the Eternal Sovereign of the universe. If you are ambitious of immortal honor, here is the labor in which you should be employed; for when the achievement of a Cæsar and a Napoleon shall be buried in oblivion, and when the palaces and capitals of Europe and America shall smoulder in the blazing ruins of the world, this deed, the building of a temple to the Lord of Hosts, shall stand recorded in the annals of Heaven's empire, and be emblazoned in the indestructible, the eternal columns of the skies.

“Brethren, the prospect before us is one of the most exalted nature, and it should cheer and animate our hearts. This day, if we look around us, may we behold, erected and erecting, the temples of Jehovah in the sands of Carolina—those sands from which is hardly yet effaced the track of the wild beast, or the pursuing footsteps of its hunter, scarcely less ferocious. This day, if we will listen, we may hear the anthems of God's praise floating on that air which, a little while since, was rent with the hideous cries of the savage, as he celebrated the orgies of idolatry. If, brethren, our country has thus been visited, let the past demonstrate to us that the truth proclaimed in the Revelation of God is not impossible—that all nations shall be visited with salvation. Oh! yes. I anticipate the time, and my heart bounds at the prospect, in which the blessings of a preached Gospel shall be extended from the rising to the setting of the sun, and from the Northern to the Southern Pole. I anticipate the blissful period in which Asia and Ethiopia shall stretch forth their hands to God; and in which the songs

of Zion shall arise to the Almighty from the Eastern to the Western Continents. I look forward to the speedy arrival of that day in which all peoples, and kindreds, and nations, and tongues shall send one general Hallelujah to the skies. No, brethren, the period is not far distant in which the idolatrous nations of the East will relinquish their superstitions, toss their idols to the moles and bats, and worship the true God, whom to know is eternal life. Ere long the Crescent shall fade away before the Sun of Righteousness, and the Temple of the crucified Nazarene be erected on the ruins of the mosque. Ere long the idols of the Brahmin shall totter before the ark of the Lord, and in the sanctuary of their worship shall be proclaimed the truths of Holy Writ. And ere long shall the Jews be brought in with the fulness of the Gentiles, and the enlightened descendants of the patriarchs worship the King of Glory, whom their blinded fathers slew.

“Brethren, suffer me, before I close my address, to remind you that the blessings, which with such pleasure we anticipate shall flow to other nations, already belong to us; and while I call to your recollection this truth, permit me to beseech you that you will endeavour to improve them. Vain is it to build a house for God’s worship, so far as your salvation is concerned, unless you also be builded together, a spiritual temple in the Holy Ghost. It is not by bowing in adoration to the Almighty at his earthly altar, that we are to be saved; but it is by elevating our hearts to his throne, and adoring him in the beauty and perfection of holiness. And oh! my beloved, if we are enabled thus to serve him in the temple we erect with our own hands to his honor, we shall be admitted, after we shall have closed our eyes for ever on the world and all its objects, to adore him in his own habitation, in the temple not made with hands, eternal in the heavens. And after the destroying power of time shall have mouldered all the works of mortals to the dust, and when the earth and its old pillars totter to their base, we shall triumphantly soar above the funeral pile of nature, and reign forever in unchanging glory. God grant that this may be the happy consummation of our

toils; and may the blessing of Jehovah, the Father, the Son, and the Holy Ghost, rest on all of you for ever. Amen."

Exhuming the Corner Stone.

It was thought that the exact early history of the Church could be recovered by digging up the corner-stone, and getting the documents which are usually deposited in it on such occasions. Accordingly, after much searching and labor, it was found at the south-east corner, the front of the church, and at the *bottom* of the corner brick pillar. It was of red sand-stone, such as was used about the "Palace;" in dimensions, two feet by one, and three to four inches thick. But to our great disappointment, there was no inscription of any sort on it, nor any excavation in it for the slightest record. Neither could any buried box or bottle be discovered by probing the ground beneath. So we builded it back where we found it, and as we found it—blank. But a place was left at the top of the pillar for the future placing of a stone with suitable inscription and contents.

Contractor.

The contractor and builder of the church was Mr. Uriah Sandy. He was assisted by Mr. John Dewey and Mr. Martin Stevenson. Mr. Dewey's son, Charles, was one of the trustees, a member of this church, and afterwards a ruling elder in the Raleigh Presbyterian Church, and a prominent bank officer in that city. Mr. Stevenson's son, Martin, became a ruling elder in this church, and was active and useful.

Incidents.

While the church was building, two cards appeared in the newspaper, which showed that some people will whisper disagreeable things, and that in all ages little annoyances will mar peaceful scenes awhile. But they soon pass away, and we too, and so they can be laughed at. The first shows a "hitch" about the

"SINGERS.

"The singers of the Presbyterian congregation are respectfully informed, that in consequence of an injunction, or more properly a menace of injunction against their meeting at the Academy, they will hereafter be better accommodated at Mrs. Emory's long room, the use of which has with characteristic liberality been gratuitously offered them. Weather and other circumstances permitting, they will meet hereafter on Wednesday evening until further notice. The singers of sister societies are cordially invited to attend on these occasions, as a union of exertion, on the part of the different choirs in our little village, will conduce much more to general improvement than is possible by different efforts.

"February 16, 1822."

In reply to this appeared

"A CARD.

"The singers of the congregation of the Presbyterian Church are respectfully informed, that *they* are not *menaced* with an injunction against meeting in the Academy, nor are *they* more than singers in other congregations prevented from assembling in that building; but the trustees of the New Bern Academy, taking into consideration the dangers of fire from night meetings, thought it expedient, some time ago, to pass a resolution forbidding the holding in the Academy night meetings of every description. They were more especially induced to this measure, because it was fresh in their recollection, that one academy had been burnt in consequence of night meetings; and that it had cost much money to the institution to erect another. They wished to avoid all danger. This resolution had recently been disregarded, and at the last meeting of the Board, the proper officer was instructed to give notice of it, and see that it was carried into effect. This explanation is given to prevent the malicious effects, which the publication in the last *Centinel* is evidently intended to produce.

"NEW BERN, Feb'y 20, 1822."

Another report brought out the following vindication of Baptist liberality. It is said to have been written by Judge Gaston, while sitting on the bench in the Court-house, at the request of Mr. Clark, who stated to him what he wished to say:

"A CARD.

"Being again informed by respectable friends of a report in circulation that the Presbyterian clergy are deprived of the privilege of preaching in the Baptist meeting-house, and that I am the principal cause, I feel it a duty I owe the church to which I am attached to contradict it in the

most distinct terms. It is true no other than our own minister has preached in our meeting-house for some time past, but it is because others have not asked the privilege. This is intended, however, barely to contradict a report known by the members of the Presbyterian Church not to be true; and to remove any improper impression it may have left on the minds of others, and those perhaps who may have been the most liberal towards us. Our meeting-house, when not in the immediate use of our own minister, has been at all times open (on proper application being made) to the clergy of every Christian sect; and in this instance, on either the morning or evening of each Sabbath, our own minister has been willing to give place to another.

“ELIJAH CLARK.

“NEW BERN, *Jan'y 13th*, 1821.”

Completion of the Church.

Doubtless desire was stimulated by these things for the speedy finishing of the building. Mr. Chester says:

“Its erection redeemed the character of the sect from the poet’s reckless charge of poverty or meanness; and *its completion in something like a twelve month* proved triumphantly to the public the injustice of the sneers of Jonathan Price and John Stanly, who both said they had no wish to live any longer than till it was finished. They both outlived the limits of their impious wish, and have been long since gathered to their fathers. The enterprise of the Presbyterians, and the thriving indications of the Baptists, roused the slumbering spirit of the Episcopalians, and the prophecy of the poet was soon realized in the demolition of their ancient place of worship, and the erection of a new and far more modern, spacious, and expensive one.”

The colonial Episcopal Church referred to was then standing in the south-east corner of the glebe, enclosed by a tight board fence, six feet high. The new building was completed by Bennet Flanner in 1824. It was afterwards burned on Tuesday evening, 10th January, 1871, and rebuilt as at present it appears. The new Baptist Church on Middle street was first used and dedicated on Sunday, 2d July, 1848. The Methodist Church on New street was built in 1842-’43.

Mr. Chester speaks of the Presbyterian Church being com-

pleted in little more than a year. His memory must be at fault. Mr. Clark's card proves that it was not ready for worship in January, 1821. No documents are obtainable to show the exact date of completion. A private diary, kept by *Catharine G. Stanly*, a colored member of the congregation, but unfortunately only beginning 1st January, 1822, gives the exact date of the

Dedication.

She writes, January 6th, 1822, "Sabbath evening: To-day the Presbyterian Church was dedicated to the worship of God; a very interesting and appropriate discourse delivered by the Rev. Mr. Hatch; again I have been blessed with the privilege of hearing the Word of God faithfully preached." This is the first notice of Mr. Hatch's ministrations to this Church, though he was ordained the September previous. It is probable that the Church was finished in the latter part of 1821. The cost of the building was \$7,000. Many in the community, who were not connected with the Church or congregation, kindly assisted in the erection of this House of God. Thus, too, some pews were owned by subscribers to the building fund, who were not members of the congregation. The following notice appeared in the "*Centinel*:"

"DEDICATION."

"The new Presbyterian Church in this place will be dedicated, with divine permission, on Sunday, the sixth of January. The public are respectfully invited to attend.

"NEW BERN, *December 29th*, 1821."

Soon afterwards was issued this announcement:

"The people are respectfully informed that the Presbyterian Church will be opened for religious worship on the next Lord's Day, 20th January, 1822. The exercises will commence at the usual hour, and the Sacrament of the Lord's Supper will be administered during service in the morning.

"No appropriation of the pews having yet been made, the whole will continue open for public use. The four largest next the door

are intended to be hereafter reserved expressly for the accommodation of strangers and visitors from sister congregations, and are designated for the purpose by a suitable inscription on each door.

“NEW BERN, *January 19th*, 1822.”

A few days later came out this

“NOTICE.”

“The pews in the Presbyterian Church will be publicly offered for sale or rent on Monday, the 28th instant, at 4 o'clock P. M., on the premises.

“Notes with approved security, payable in installments at six, twelve, and eighteen months, will be required in payment for the fee simple—and similar at twelve months for the rent.

“By order of the Board,

“S. M. CHESTER, *Sec'y*.”

“SATURDAY, *January 26th*, 1822.”

These pews were sold at various prices; the centre ones ranged from \$300 to \$350, and the side pews, from \$150 to \$200, according to situation. Subscribers purchased to the amount of their subscriptions. Some owned several pews. Printed deeds were given, in which it was stated that each pew was subject to a tax, according to its valuation, for the support of the ministry. The following is a copy of one as its blanks were originally filled :

“STATE OF NORTH CAROLINA.

“This indenture, made this 28th day of January, A. D. one thousand eight hundred and twenty-two, between the *Trustees of the Presbyterian Congregation of New Bern*, of the one part, and *Elias Hawes* of the same place, of the other part, *witnesseth*:—that, for and in consideration of the sum of *three hundred and fifty-six dollars* to the said Trustees, before the sealing and delivery of these presents, paid by the said *Elias Hawes*, the payment whereof the said Trustees do hereby acknowledge, and thereof acquit the said *Elias Hawes*, they the said Trustees have bargained and sold, and by these presents do bargain and sell unto the said *Elias Hawes*, his heirs, and executors, a certain PEW in the Presbyterian Church, in New Bern; known and distinguished in the origi-

nal sales of said Pews, and by the numbers marked thereon at the date of these presents, by the number 4, to have and to hold the said PEW with its appurtenances; subject to be taxed for the support of the ministry of said Church, etc., by the mutual agreement of a majority of the Proprietors of the PEWS of the said Church, according to an original valuation set on said PEWS before the sale thereof, and filed among the records of the Congregation, unto the said *Elias Hawes*, his heirs and executors. In witness whereof, the Trustees aforesaid have hereunto set their hands and common seal, the day and year first above written.

"Sealed and delivered in
"presence of
"WILL'M HARKER.



"ELIAS HAWES,
"EDWARD GRAHAM,
"ISAAC TAYLOR,
"JOHN JONES,
"WM. HOLLISTER,
"VINE ALLEN,
"ROBERT HAY,
"S. M. CHESTER,
"ROBERT PRIMROSE,
"SILVESTER BROWN,
"ED. C. KING,
"CHAS. DEWEY."

The accompanying ground-plan of the pews with the names of the original purchasers was printed on the deed. The strangers' pews were large square ones, with seats running around three sides. These have since been altered.

The trustees' seal was a neat one, with an impression of the front of the church in the centre,—the whole being about the size of a silver dollar.

It is worth while to notice here the names of *Croom* from the German Palatine stock; *Handcock* and *Jones* from the primitive Welsh Quakers; *Primrose* and *Hay* from the Scotch Covenanters.

A glance at the constituent elements in this organization will exhibit its standing in the community.

The two elders first in office were remarkable men, *Elias Hawes, M. D.*, and *Robert Hay*.

ORIGINAL PURCHASERS OF PEWS.

46.				34. J. C. Stanly.
45.				33. J. C. Stanly.
44.	○	22.	11.	○ 32.
43.		21.	10.	31. Mary M'Kinlay.
42.	○	20.	William Hollister. 9.	○ 30.
Frederick Jones. 41.		19. E. Dickson.	Elias Hawes.	29. Silvester Brown.
40.	○	18. Elias Hawes.	E. Graham.	○ 28. Jno. T. Boyd.
39.		17. Isaac Croom.	Eunice Hunt.	27. George A. Hall.
John Franklin and Thos. Sparrow. 38.	○	16. R. Primrose.	Isaac Taylor.	○ 26. Moses Bears.
George Reid. 37.		15. Robert Hay.	Elias Hawes.	25. J. G. Cuthbert.
Wm. Hancock. 36.	○	14. John Jones.	John Devereaux.	○ 24.
35.		13.	2.	23.
Strangers' Pews.	○	12.	Bishop.	○ 1.
do.	○			○ do.

SCALE OF VALUATION.

Nos. 3 to 9, and 14 to 20, inclusive,	\$350
Nos. 2, 10, 11, 12, 13, 21 and 22,	300
Nos. 23 to 30, and 35 to 42, inclusive,	200
Nos. 31 to 34, and 43 to 46,	150

Elias Hawes, M. D.

Dr. Hawes came to New Bern from the North about 1798. Physicians here kept and sold medicines. He owned the principal drug-store in 1822; it stood near the corner of Hancock and Pollock streets, on the lot now owned by Mr. Thos. Green. He was a man of pronounced and fervent piety, and active and useful in the community. He soon sold out his drug business, and was appointed by the County Court to superintend the Poor House; and he was a true spiritual pastor to the suffering ones there. Dr. Hawes seems to have been a Latin, Greek and German scholar, and an earnest student of his Bible and Catechism, and a faithful, *all-weather's* attendant on religious services. His wife was the widow of Mr. Benj. Wood, who had been the teacher of the children of Hon. John Wright Stanly, and was afterward a lawyer at this bar. Anecdotes showing his peculiarities linger with the old citizens. Once he put up this sign at his drug-store: "*sicks weeks peazs fur sail hear.*" A countryman passing by looks up, pauses, and asks, "What is that?" Dr. Hawes gravely replies, "Can't you read?" "Yes." So the man spells and pronounces the mystical signs, "six weeks peas for sale here," and as it seems plain, remarks, "Well, it did not seem right; but I suppose it was the *grammar* of it!"

Dr. Hawes taught a free school once in New Bern, which is said to have been the *first absolutely free school in North Carolina*. In the yard he kept a pile of bricks and a wheel-barrow; and every day he made the children move that pile in the wheel-barrow across the yard for exercise, and to teach them how to work. He believed in a manual labor system. One day he told the scholars that if they would go to sleep for twenty minutes, he would show them something they had never seen before. They obeyed to the best of their ability! On the awakening, he struck a *lucifer match* and lighted a fire; it was the first match ever seen by some, if not all, as it was a new thing under the sun.

He was a great temperance advocate and worker; an anti-to-

baconist; a lover of music, and enthusiastic in practicing with any willing to sing; a helper to his pastor, and a praying man in public as well as private. He was the only elder, I think, who attended Presbytery, and he was several times chosen Commissioner to the General Assembly by the Presbytery. In 1836 the Presbytery of Roanoke met in Washington, N. C., 31st March. The members had to pass through New Bern. Dr. Hawes being a delegate, was urged to secure his seat in time in the stage, but always replied "I'll get there in time." He started on Wednesday, 30th March, and walked to Washington, thirty-five miles, and arrived before the stage. After adjournment of the Court, he *footed* it back to New Bern. It would be good for the Church to have more elders like him. In his old age he was greatly reduced in pecuniary matters, as his accumulations were swept away in the collapse of the United States Bank. He attended Church twice on Sabbath, 7th February, 1841, when Rev. Mr. Owen, of Washington, N. C., preached in the Presbyterian Church; then went to the night prayer-meeting at Mr. Thomas Sparrow's. This was his last Sabbath but one here; for on Wednesday, 17th February, 1841, in his seventy-third year, he fell on sleep in Jesus.

Robert Hay

Was a Scotchman, who came to New Bern about 1800. He united with the Presbyterian Church near Kelso, Scotland, when about *thirteen* years of age. His certificate of membership—brought to this church—is as follows:

"These certify that the bearer hereof, Robert Hay, an unmarried person, has lived in this parish of Gordon mostly from his infancy until February last, and removed free from public scandal or ground of church censure known here; so that he may be received into any Christian society where his lot may be cast, and partake of church privileges as found qualified. Given at Gordon, this 17th of May, 1786, by a sessional appointment, and subscribed by

"ALEXR. DUNCAN, *Min'r.*

"WM. WILSON, *Sess. Clk.*"

His pious mother tenderly trained him in the Bible and the Westminster Catechism; and thus he was early established in sound principles of moral duty and God's providence. His piety was intelligent, based on constant and practical study of the Holy Scriptures, and fed through never-ceasing prayer to and communion with his God and Saviour, the Lord Jesus Christ. So it was consistent, uniform, controlling, pervading his whole life, in all its departments; and was especially *positive and fixed* in its character. A martyr spirit was his. He was a most decided Presbyterian, with a "thus saith the Lord" for his faith; yet he was no bigot, with sanctimonious, up-turned-eye Phariseeism or boastfulness, remanding all others to uncovenanted mercies of God, and denying their Church character. He fellowshipped with his brethren in a common Saviour, but loved his own apostolic home the best. While he studied the peace, unity, and purity of the Church, he "continually spoke to the most worldly, even to infidels who visited his shop," (and all, from highest to lowest, loved to visit Father Hay,) of "the dear Saviour who gave his life for our sins," of "that blessed Mary who chose the blessed part," of "John, that gentle, favored man, beloved of Christ," of "Peter, the sad, presumptuous wight, depending on his own righteousness, which was but filthy rags." So Mr. Stephen Miller, who knew him, testifies and adds, that "a more devout or better man than *Robert Hay* has scarcely lived on earth. Leading a life of hard manual labor, his thoughts and communings seemed always to be of heaven." He began here as a house builder, or finisher of the inner wood-work; and first labored on the Harvey building, now the Central Hotel; afterwards he engaged in the manufacture of vehicles of all sorts, in his shop near the old Palace.

His eye-sight so failed him in old age that he could only read when he sat in his chair where the full blaze of the sun could fall on the sacred page. Said he, "If I were an idolater, I would worship the sun." So that kindred spirit, the good Archbishop Usher, used to follow the sun around the house, that he might still commune with his God in his Word. When

he could not walk to the hallowed house of God, he was borne thither that he might sit down at the table of his Saviour. Though he could not hear a word, yet he feasted upon the spiritual blessings which are sealed and applied to believers, and rejoiced in the speedy approach of that day when, in the upper sanctuary, he should, with the blood-washed throng from every kindred and clime, partake of the Marriage Supper of the Lamb.

On the Lord's Day he gathered his family for prayer three times, besides the morning and evening hours of worship, and much time was spent in private in his closet. His consecration to God was eminent in all the relations of a hallowed life, and his integrity unimpeachable. An incident has been told me, that illustrates his stern nobility. Through the insolvency of a bank officer, for whom he was unfortunately security, all the hard earnings of a long life were swallowed up. A prominent lawyer, Mr. Geo. Atmore, his friend, and representing the universal sympathy felt for the honest and innocent victim of this calamity, called on him at his work-shop. Mr. Hay, his head silvered by eighty winters, his body bowed by failing vigor, deep wrinkles on his brow—full of legends of care—was industriously plying his toil. Mr. Atmore said tenderly, "This will never do, Mr. Hay. Your *house at least* must be saved. You cannot in your old age be deprived of a shelter for yourself and family. We must save your house." The old man seemed resolute that all should go. Pausing in his work, thinking, and resting on his tools, he turns quickly to the legal friend, and in his broad Scotch brogue says, "Weel, George, my mon, save my hoose if you can, George; but, mon, *save my conscience first.*" Impressive picture for an artist! Fruit of a life hid with Christ in God.

His prayers were sometimes too long. A contemporary says of a service, where an elder on Sabbath read a sermon, "Mr. Hay prayed seventeen minutes with fervor! A little too long for the congregation." But on another Sabbath (October 2, 1836), in another Church he was called on to pray, and this record appears: "Brother Hay prayed so fervently after

sermon, as to cause groaning and some shouting among the blacks, and some knockings and amens among the whites." His end was peace. In view of death he said, "I have no fear of dying; I shall never be readier. I would die; my trust is in my glorious Saviour—in his atonement. It is a wonder on earth, and it shall be a wonder in heaven. He is the chiefest among ten thousands. I shall see him. I am a poor, guilty, helpless sinner." A few moments before his death, when racked with pain, he exclaimed, "I must be content; for blessed are the dead that die in the Lord." Thus at the age of ninety-six, December 5, 1850, was translated one of the original thirteen founders of this Church on earth to the Heavenly Jerusalem.

John Jones,

One of the original pew-owners, one of the founders of the Church, and after a while also a ruling elder therein, died on Saturday evening, 4th January, 1840, aged seventy-six. On Monday, 6th January, after a sermon by Rev. D. Stratton, from Ps. xc. 10, in the church, his remains were borne to Cedar Grove Cemetery, the following gentlemen being the pall-bearers: Robert Hay, Jeremiah Brown, Saml. Oliver, John W. Guion, Thos. Sparrow, and Elias Hawes.

About 1710, Roger and Evan Jones, Quakers, came to North Carolina from Wales, and settled near New Bern, as before mentioned. While these brothers were burning a tar-kiln, they were surprised by the Indians—perhaps in the massacre of 1711—who caught Roger, cut off his head, and knocked it around the tar-kiln with a stick. Evan escaped, lived, died, and was buried on his plantation on Clubfoot and Hancock Creeks, on the south-side of Neuse River. He married a daughter of Col. Thomas Lovick, the Collector of Customs at Beaufort. Mr. Lovick came also from Wales with his brother John. Mr. John Jones was the third of eleven children from this marriage. He married Susannah Saunders; was an active and successful business man in New Bern, and died respected and honored in the Church and community.

John Martin Franks has been mentioned as one of the early German settlers in Craven. As an illustration of the sturdy pith of these colonists, and the rough life they were forced to lead, this family tradition is current: As the immigrants were on their way from the Trent River, as hereinbefore described—compelled to be their own burden bearers—one of the females was furiously attacked by a half grown bull. She was carrying on her head a medley of culinary utensils, which seemed to excite the brute's special ire, and cause him incontinently to rush at her. But she was equal to the occasion. Apparently endowed with strength like Peter Francisco's daughters, she seized her assailant by the horns, and twisted him over on his back, quietly and reprovngly remarking, "*See that ugly calf!*" Victory remained with her; young "Taurus" was satisfied. *Barbara*, a daughter of Mr. Franks, (was she this heroine of the rural game?) married *Mr. Daniel Shine*, one of the original freeholders reported in Craven County in 1723. When Gen. Washington was on his southern tour in 1791, they had the honor of entertaining him at their house. In this section, during the Revolutionary War, there was a desperate and fatal battle between a band of Tories and one of Whigs, or patriots, in which the latter, commanded by the gallant Capt. Yates, gained a bloody success. The son of Mr. Shine, Col. Jas. Shine, married Leah, a daughter of Capt. Yates; and in 1819, at their beautiful and aristocratic mansion on their estate, President Monroe, with his distinguished suite, including Hon. John C. Calhoun, Secretary of War, were entertained with splendid North Carolina hospitality. Hannah Ann Shine, the daughter of this marriage, became the wife of Frederick J. Jones, the son of Mr. John Jones. Of this marriage one of the daughters is the wife of the present pastor, and another married one of the elders, Mr. George Allen. This sketch is given, because it shows how connections might be established between early immigrants and present families, if there were any means of tracing them.

Stephen M. Chester and Others.

Mr. Chester was a member of an extensive shipping firm—Devereux, Chester & Orme—whose brick business house has been transformed into the Gaston House. He was one of the polished leaders of social life, with Richard Dobbs Spaight, F. L. Hawks, and Geo. Pollock Devereux; possessed extended literary culture, and was an earnest Christian gentleman. He wrote largely in the newspapers, and engaged in many current discussions, but always with elegance of scholarship, the dignity of a gentleman, and the purity of a Christian. While he threw off many playful rhymes, he also wrote most graceful poetry with classical taste. The following beautiful epitaph, written by him on the death of Capt. W. Harker, who died in 1822, I copied from the tomb-stone in our cemetery:

“The form that fills this stilly grave
Once toss’d on ocean’s roaring wave;
Plung’d through its storms without dismay,
And careless, welter’d in its spray:
Wreck, famine, exile, scathless bore,
Yet perished on this peaceful shore.

“No tempest whelm’d him ’neath the surge;
No wailing seabird scream’d his dirge:
But fever’s silent, hidden flame
Consum’d, by stealth, his hardy frame;
And softly as an infant’s breath,
He sank into the arms of death.

“The weather-beaten Bark no more
Hangs shivering on a leeward shore;
But wafted by a favoring wind
Life’s stormy sea hath left behind,
And into port securely pass’d,
Hath dropp’d its anchor there at last.”

Mr. Chester was a notable singer, with a fine “basso” voice; and around him was gathered an efficient choir, in which were Mr. Charles Dewey, the two Misses Graham, Miss Wilkins, and Miss Mary Hall, the most beautiful woman in the city.

He did much to break down old prejudices against steeples, bells and instrumental music. He afterwards transferred his business to New York, where he died in 1836.

Messrs. E. Graham, Vine Allen—the father of Rev. Monroe Allen, a Presbyterian minister—and I. Croom, were all lawyers of wealth and distinguished standing. Mr. Allen also represented Craven in the State Senate as early as 1813. Dr. Boyd, not a communicant, but a supporter of the Church, was a dignified and accomplished gentleman, the leading physician in New Bern, with an extensive practice. The Sparrows were shipbuilders; Martin Stevenson, John Dewey and Allen Fitch, ingenious and leading mechanics; F. J. Jones and C. Dewey, bank officers; Isaac Taylor, a wealthy retired merchant; Messrs. Primrose, Webb, Hollister, Cuthbert, Hall, Slover, and King, were active and prosperous merchants. Messrs. Franklin, Hancock, and Jas. McKinley, though contributors to building the Church, and thus pew-holders, were not members of the congregation. It will not be necessary to enumerate all the zealous members, some of them widows, who gave character and strength to the Church. Perhaps two others of the royal thirteen should be spoken of, viz.:

Mrs. Eunice Hunt.

Mrs. Hunt was Miss Eunice Edwards, the seventh daughter and eighth child of that great divine, Jonathan Edwards, D. D., president of Princeton College. Prof. H. C. Cameron, D. D., of Princeton, has sent me the following copy from the family record, made in Mr. Edwards' own handwriting, in the family Bible:

“My daughter Eunice was born on Monday morning, May 9, 1743, about half an hour after midnight, and was baptized the Sabbath following.”

About 1767 she married Mr. Thomas Pollock, a great-grandson of Col. Pollock, to whom De Graffenried mortgaged his claims. Until after the Revolution she resided in New Jersey, where, during the war, Mr. Pollock died. They had

four children: George, one of the wealthiest men in North Carolina, owning many plantations, and some 1,500 slaves; Thomas and Elizabeth—all three of whom died childless—and Frances, who married Mr. John Devereux, of New Bern, in 1793. Mr. Devereux was a Rothschild in business circles then. They left three children, Thomas Pollock Devereux, a lawyer in Raleigh, George, and Frances, who married Bishop (General) Leonidas Polk.

Mrs. Pollock was married the second time, about 1800, to Mr. Robert Hunt, of New Jersey. They resided in New Bern, and had one child, a daughter, who married Mr. John F. Burgwyn, an Englishman, living here. Mrs. Hunt died in New Bern, August 11, 1822, aged seventy-nine. Her daughter, Mrs. Devereux, as well as herself, was one of the original members of this Church.

One other remarkable family claims our notice, viz.: that of

John Caruthers Stanly,

Or "Barber Jack," as he was called, from having been at first a barber, and to distinguish him from the eminent lawyer. Barber John was originally a slave, owned by Miss Lydia Caruthers,* who was afterwards Mrs. Alexander Stewart. His mother was from the "*Ebo*" African tribe, whose members were endowed with such excellent qualities that many would not buy a slave from any other. He was born in 1772, and reputed to be the natural son of John Wright Stanly. Captain and Mrs. Stewart, his owners, emancipated him for meritorious services, and the deed was confirmed by act of Legislature, in December, 1798, giving him every right, privilege and immunity as if free-born. By his industry and speculations he acquired a large property, consisting of two or three plantations, about sixty slaves, and some houses in New Bern. Two of his slaves kept his barber-shop in good repute by their skill. He owned and lived in the house on the corner of Hancock and Neuse Streets, now the residence of Mr. George W. Bishop, and afterwards in the house now used for the Metho-

* Another old colonial name in the legal list of 1723.

dist parsonage. Mrs. J. C. Stanly, his wife, whom he bought and had legally emancipated, was one of the original members of the New Bern Church, and the family occupied and owned two pews. His children were well educated, and always made a creditable appearance, and were well received. "Barber John" is described as a man of dignified presence, always courteous and unobtrusive, respected, associated with by the best citizens, and maintaining his family in fashionable style. His oldest son was a large merchant here. A diary, kept by one of his daughters, Catherine G., is in my possession, and it manifests intelligence and piety. The family were greatly attached to Mrs. Stewart, as the passage about her death in this diary shows, in 1822.

"The Lord has been pleased to afflict with a severe illness our beloved friend, Mrs. Stewart. She has seen her three-score years and ten. I humbly hope she is clothed in the wedding garment, with her lamp trimmed and burning, ready to enter into the marriage supper of the Lamb; and yet I feel so reluctant to part from her. O Lord, make me more resigned to thy will."

"Oct. 10, ten o'clock at night. At two o'clock this afternoon, my beloved and affectionate friend, Mrs. Stewart, departed this life, in her seventy-eighth year. She has left a world of sin and sorrow, and, I trust, is now at rest in the arms of her Saviour." . . .

"I have followed to the silent tomb the body of my dear departed friend. I have seen it committed to its mother earth, soon to become food for devouring worms; but her better part has, I humbly trust, winged its flight to those mansions of eternal rest, which God has prepared for those who love him. Solemn indeed is the sight to see the body of a fellow mortal committed to the grave, and one, too, with whom we were closely and intimately connected, the sincerity of whose friendship we never for one moment doubted. Oh! my friend, hast thou indeed left us?—art thou gone? Shall we never again hear your kind inquiries after our health? Shall we never again feel the affectionate pressure of your hand? We shall meet, I trust, in that country where there will be no more sickness, no more death, but all peace and happiness.

" 'Tis God that lifts our comforts high,
Or sinks them in the grave,

He gives and, blessed be his name !
He takes but what he gives.

“Peace all our angry passions then ;
Let each rebellious sigh
Be silent at his sovereign will,
And every murmur die.”

Summary.

By these brief sketches, which it seems expedient to rescue from oblivion, it is manifest that the constituent elements of this Church, at its formation or revival, were such as to ensure its stability, under God's blessing. Men of the first talents in the various walks of life, honorable mechanics, enterprising merchants, men of profound legal attainments and popular political record, women of standing, beauty and culture, as well as of business occupations, altogether formed a body of members or adherents that prophesied a career of vigor and genuine prosperity.

Description of the Church.

The building is 70 feet in length by 55 feet in width. The engraving presents a general view of the exterior, but fails fairly to show the front. Three doors open into the ample vestibule, whence two open into the audience-room. Over the central outside door is a large arched and leaded light. The four lofty round pillars supporting the portico, are crowned with handsome Ionic capitals, and the entire architectural arrangement of the front gives it a very neat and pleasing appearance. The steeple rises to the height of 125 feet.

The grounds are extensive, ornamented with a variety of desirable shade trees, and through the assiduous care of Mr. George Allen for many years, are covered by a beautiful, well set, verdant grass sward.

Galleries extend around three sides of the interior of the Church ; and the organ stands in the gallery opposite to the pulpit. Contrary to the usual custom, the pulpit is between

the two doors at *the entrance* into the audience chamber. There is one row of pews on each side of the Church, and a solid centre block of two rows of pews. The pillars supporting the galleries rise from the middle of the aisles; and the floor gradually ascends towards the rear of the Church, and so elevates the pews that no obstruction of vision towards the pulpit may exist. Thus the congregation possesses a delightful house for worship—the acoustic properties of which also are favorable for both easy speaking and good hearing.

THE SUCCESSION OF PASTORS.

Rev. Lemuel Durant Hatch.

MR. HATCH was the first Pastor of the New Bern Church after the reviving already suggested. He was the son of Gen. Durant Hatch and Elizabeth, his wife, and was born near Brice's Creek, Craven County, N. C., the 10th June, 1793. The Hatch family was wealthy and prominent. Lemuel Hatch was a member from Craven County in the General Assembly of Deputies of the province of North Carolina, that met in New Bern, 15th August, 1774, and the field officer for the county in 1775. Edmund Hatch was in the Assembly at Hillsborough, 21st of August, 1775. Lemuel, the subject of this sketch, graduated at the University of North Carolina, in the Class of 1815, with Willie P. Mangum, John H. Bryan, Richard Dobbs Spaight, and Francis L. Hawks, all men of mark in history. He was himself also a man of vigorous mind. While at Chapel Hill he professed conversion, and probably joined that Church. He studied at Princeton Theological Seminary between two and three years, 1816-1819; was licensed to preach by Orange Presbytery, 2d of October, 1819; ordained September 2d, 1821; and installed pastor of the New Bern Church, June 15th, 1822. In the "*Carolina Centinel*," published in New Bern, "Saturday, June 22, 1822," is the following notice of this last event:

"**INSTALLATION.**—The Revd. Lemuel D. Hatch was installed as pastor of the Presbyterian Church and congregation in this place, on Saturday evening last. The Rev. Dr. McPheeters of Raleigh preached the sermon; Rev. Dr. Caldwell, President of the University at Chapel Hill, addressed the charge to the bishop, and the Rev. Professor Kollock, of the same institution, the charge to the

people. The services were extremely solemn and appropriate, and a very numerous audience bore witness to the uncommon unanimity with which Mr. Hatch was welcomed to his pastoral charge.

"The Orange Presbytery, under whose auspices the installation was conducted, has been represented on the occasion by the Rev. Drs. Caldwell and McPheeters, the Rev. Professors Mitchell and Kollock, the Rev. L. D. Hatch and Dr. Elias Hawes. Religious service was performed three times a day while they were here, and considerable accessions to the Church have given much interest to the present session."

From a remarkable contemporary diary, already mentioned as kept by Catherine G. Stanly, the following extract is made; dated June 16, 1822, Sabbath:

"Last evening, the Rev. Lemuel D. Hatch was installed pastor of the Presbyterian Church. An appropriate discourse was delivered by Dr. McPheeters. Dr. Caldwell addressed the minister, and the Rev. S. Kollock the people. It was a very interesting ceremony and conducted with great solemnity. O! that our beloved pastor may continue a zealous advocate for the cause he has espoused, and be the humble instrument in the hands of the Almighty, of turning many sinners from the error of their ways to serve the only true and living God; who shall be seals of his ministry and crowns of his rejoicing in the day of the Lord. O that a merciful God may make *me* one of that happy number!"

She states that the Sacrament of the Lord's Supper was administered on Sabbath, and *nine* new communicants were received; and sorrowfully adds:

"O, if they were nine new creatures, what a glorious day it was to them! But I was not of the happy number; I still remain behind."

No record of the membership of the young Church can be obtained before 1825, when it was fifty-four; and in 1828, it was sixty-six. During Mr. Hatch's incumbency, or that of Mr. Campbell, the following important additions were made to the Church, viz., Capt. E. Harding, a sea-faring man, Darius C. Allen and Thomas Watson, the first two of whom became Presbyterian clergymen; Thomas Sparrow, George Reid, Mrs.

Patsy Dixon, and Misses Elizabeth Taylor and Elizabeth Torrence. In 1829 the membership was sixty-eight. This pastoral relationship continued six and a half years nearly, and was dissolved by Orange Presbytery, at Spring Grove Church, Friday, 13th December, 1828.

Mr. Hatch was married 15th January, 1828, in Duplin County, N. C., to Miss Martha Dixon, who was an orphan daughter of Lewis Dixon and Catherine Dixon (*Née* Hill), and was living with Dr. Buck Dixon, near Faison, a town on the Wilmington and Weldon Railroad. On leaving New Bern he resided in Duplin County, and is reported as Stated Supply a part of the time at Red House Church. In 1833 he moved to Alabama; and October 9th, 1834, was dismissed to South Alabama Presbytery, and lived near Greensboro, Ala., until his death, at Blount Springs, Ala., after a short sickness, October 7, 1866, in the seventy-third year of his age. He was one of the original members of the New Presbytery of Tuscaloosa, organized in 1835. Becoming unexpectedly burdened in the management of some large pecuniary interests, he was greatly hindered in ministerial work, and never had another pastoral charge after leaving New Bern. He preached in Greensboro and neighboring churches when they were vacant, and during the latter years of his life (perhaps ten), labored largely and acceptably, without remuneration, among the colored people. Rev. Dr. C. A. Stillman, of Tuscaloosa, who knew and loved him well, has written to the author, that "he was a man of fine mind, well educated, and he had a large and valuable library. He was blessed with a very genial spirit and an amiable disposition. We all loved him. . . . He was a good man, in whom we all had confidence." Reports and traditions in New Bern say that he was a good and popular young man; and as a preacher, not brilliant, argumentative in style, and not uninteresting. His daughter writes me that many conversions occurred under his ministry, but no remarkable revivals. He lived a consistent Christian life. At the time of his death, the following notice appeared in the *Alabama Beacon*, Greensboro, Ala., over the signature "A Friend":

"Rev. L. D. Hatch died at Blount Springs, Ala., on the 7th of October, 1866, in the seventy-third year of his age. Mr. Hatch was a native of North Carolina, and he moved to this State about the year 1833. He graduated at Chapel Hill, N. C., and afterwards in the Theological Seminary at Princeton, N. J. He began his ministry in the Presbyterian Church in New Bern, N. C. The latter part of his life was devoted to the noble and self-sacrificing work of a missionary among the negroes in the bounds of Tuscaloosa Presbytery. He was hale, hearty, vigorous and cheerful up to the day of his last illness, which was but of short duration. In all the relations of life, as husband, father, friend, neighbor, citizen, and minister, his life was beautiful and commendable, and with his friends and relations he left a good example, worthy of imitation. Kind, generous, noble, and devout, he lived among us without reproach as a gentleman, patriot, and Christian, held in universal esteem; and when called to a higher and better world, he died without fear, amid the universal regrets of a community in which there was not one who bore towards him the least ill-will."

In 1828, Mr. Hatch was Moderator of the Synod of North Carolina, in Raleigh.

Rev. Michael Osborn

Mr. Osborne was born in Essex Co., N. J., 21st March, 1796, and was educated for the ministry. He probably graduated at Nassau Hall; then spent three full years at Princeton Theological Seminary; was ordained by Elizabethtown Presbytery on 23rd February, 1825; served the Second Church in Woodbridge, N. J.; then the Metuchen Church to 1827; forwarded by letter his certificate of dismission from Elizabethtown Presbytery to Orange Presbytery, and was received therein at Hawfields, N. C., 7th October, 1829. At a session of the Presbytery, during the meeting of Synod, in Fayetteville, 14th November, 1829,—the New Bern Church being represented by Dr. Elias Hawes,—a call was presented for the services of Mr. Osborn as Pastor of that Church, and accepted by him. On December 12th, 1829, he was duly installed in New Bern. Rev. Thomas P. Hunt preached the sermon; Rev. L. D. Hatch charged the Pastor; and Rev. J. Wetherby charged the people. Mr. Osborn was probably preaching in New Bern a short time before his installation. This pastoral connection was dissolved at Presbytery in Greensboro, 15th August, 1831, having continued less than two years.

A revival in New Bern is referred to by the narrative of the General Assembly for 1830, when fifteen were added to the Church; and during Mr. Osborn's pastorate, there were seventeen additions and twenty-seven baptisms. Yet, in 1831, the number of members is the same as in 1829, viz.: sixty-eight (68).

After the dissolution of his relation with New Bern, Mr. Osborn continued his connection with Orange Presbytery, and engaged possibly in missionary work for awhile; supplied the Raleigh Church in 1833-'35; and was dismissed on 9th October, 1835, to the Presbytery of New York. During his con-

nection with Orange Presbytery he was its Treasurer, and was three times chosen its Commissioner to the General Assembly. He was pastor of the P. R. Dutch Church in Schraalburg, 1834-'37; Stated Supply to Cub Creek Presbyterian Church, in Hanover Presbytery, Va., 1842-'48; Pastor in Farmville, Va., from 1848-'62, and died there on 3rd July, 1862. I knew Mr. Osborne when I was in Union Theological Seminary. He was quite a small man, with a "big" voice, active, pronounced in his opinions, and accustomed to exceedingly plain speaking, so as sometimes to offend. He called a spade "*a spade*." He was a good man, who did good service in his generation. As a brother beloved said in response to my query about Mr. Osborne and New Bern, "Whence came he, and whither did he go?" "He came from New Jersey, and he went to Heaven."

Rev. Samuel Hurd.

Of Mr. Hurd's history little has been discovered. What is here stated has been gathered from tradition and part of a brief diary kept by Dr. Elias Hawes, one of the ruling elders, and kindly given to me by the widow of Rev. D. Stratton. This interesting document begins on Sabbath, 8th April, 1832. Mr. Hurd was then preaching here, and probably came soon after Mr. Osborne left; for this amusing entry occurs on April 21, 1833, about a sermon Mr. Hurd preached that Sabbath: "in the main, the same sermon he preached for the first time about a year and a half ago, and very good, and much to the purpose." Diaries will keep the preacher's traditional "barrel" from being turned over too frequently! In 1832 and 1833 New Bern is reported as having a Stated Supply, but no name is added. Mr. Hurd was here from some unknown date in 1831 until April, 1833, but was not a member of Orange Presbytery till November 14, 1833, when he was received on certificate from West Hanover, and was dismissed, the same day, to the Presbytery of Indianapolis. He was a consumptive, too unwell sometimes while in New Bern to preach, and died in Mississippi, about 1846.

During his labors here there must have been considerable religious interest and activity; for in the Assembly's Minutes in 1832 are reported twenty-eight additions on examination, and one on certificate, with thirteen infant baptisms, raising the membership from sixty-eight to ninety-three; and the next year shows fourteen received on profession, and a total membership of one hundred. Mr. Osborne joined Mr. Hurd on April 29, 1832, in meetings that evidently were of great interest; and the fervor of prayer and work for the Redeemer and lost souls must have prevailed for a considerable period. Dr. Hawes says:

"Friday evening, May 4th. Prayer-meeting at my room. A few. Saturday evening, May 5th. The male members met at Mr. James Y. Green's for prayer and religious conversation, and resolved to pray for and converse with thirty persons, most of whom worship constantly or occasionally in our Church, and to persevere in this until God by his Spirit shall convert their hearts and forgive their sins. Their names were spread before us, and each one agreed to pray for and converse with such and such, if possible."

"Lord's Day, 6th May, 1832. Prayer-meeting at 1-2 after 5 in the morning, at the ringing of the bell. Worship at 10. Mr. Martin Stevenson read one of President Davies' sermons. . . . In the afternoon Mr. H. C. Graham read a sermon from the *Southern Preacher*. . . . Prayer-meeting at Mr. O. Dewey's in the evening. Monday, May 7th, 1832. Conversed with Mary Dewey, Mr. Whithcoat White, Mr. Barland, a word with Sylvester Brown, Cicero Hawks, Mrs. Mary McKinley, and Mr. Edward E. Graham. Mr. White would be glad to have Mr. Hurd call on him."

Prayer-meeting was held at Mr. John Jones's on Tuesday. Mr. Hurd had been absent some days attending a *four days' continued meeting*—so common and notable in the beginning of the century—at Lake Phelps, but returned to the Thursday's prayer-meeting at Mr. J. Jones's, and continued his regular ministrations. Among those received into the Church by him were Messrs. Charles Slover and Martin Stevenson; and on April 14, 1833, Mrs. King, Mrs. C. Slover (who was baptized on 17th March, after a sermon on the "duties of parents to their children,") Mr. Jeremiah Allen, and Captain Anthony Ferguson, who had been baptized on January 29. The Sacrament of the Lord's Supper was administered on Sabbath, April 14, in the morning; and in the afternoon Mr. Hurd preached from 1 Tim. v. 17, and ordained to the office of ruling elder the following brethren, who had been previously elected, viz., Messrs. John Jones, Charles Slover and Martin Stevenson.

After Sabbath, July 29th, till November 1, 1832, Mr. Hurd was absent with his wife. He then resumed his service, and

with intermissions from sickness and preaching in Washington, N. C., he preached Christ and Him crucified to this Church till Monday, 22d April, 1833, when he sailed with Mrs. Hurd and Mr. and Mrs. Charles Slover for New York. So ended his career in New Bern. In 1834, the statistics show five additions, but the membership was only ninety-eight. The Church remained without a Pastor until the advent of Rev. Drury Lacy, in 1834.

The Interim.

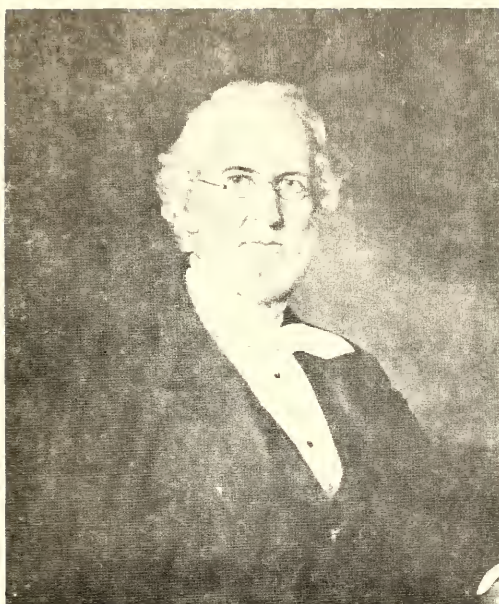
Regular services were maintained in the Church on Sabbath by the reading of sermons, and the occasional help of a minister. On one Sabbath Mr. Osborne preached, on two Rev. Philo. Calhoun, Pastor of Washington Church. The readers at this time were Messrs. H. C. Graham, James Stevenson, Elias Hawes, Robert Hay, Chas. Slover, Allen Fitch, Edward Graham, and Martin Stevenson. This admirable custom and strict performance of duty long prevailed here. It is calculated to maintain the *esprit du corps*, the growth and the spirituality of a vacant Church, and should never be neglected. The custom seemed to be generally in this Church to have a sermon, both morning and afternoon; and in the evening, either a third sermon, or more frequently a prayer-meeting at a private house. Two or three prayer-meetings were held during the week at different houses in the congregation. One service was usually for males only. These social gatherings were, for example, at the homes of Thos. Sparrow, Jno. Jones, E. Hawes, O. Dewey, Robt. Hay, J. Y. Green, C. Slover, M. Stevenson, Wm. Taylor, and Capt. R. Fisher. In this pastoral intermission these exercises on Sabbath seem to have been omitted only once, (May 12, 1833,) when such constant rain fell that there was no service in any Church.

Rev. Drury Lacy.

On Wednesday, 4th September, 1833, Mr. Lacy arrived in New Bern on a visit to the Church. On Thursday he conducted the meeting at Mr. Slover's, and on Saturday attended the male prayer-meeting at Mr. Sparrow's, where he was domiciled. He remained, preaching and visiting, for three Sabbaths. Dr. Hawes's comments are unique: "His manner very emphatic and energetic—not confined in the least by his notes (45 minutes!!)" This was the criticism on the first sermon. On the second and third only "(45!)" The next discourse he characterizes as an "*extraordinary* biographical lecture of our Saviour, John the Baptist, Herod, Herodias, and her dancing daughter, Salome (50!)" Mr. Lacy conducted the funeral of Mr. Rich'd Grist, at the house of Mr. John Washington, and administered the Lord's Supper while here, and left on Monday, 23d September, on "the steamboat *John Stoney* for Elizabeth, Norfolk, Petersburg, and Prince Edward in Virginia.

The Call.

On Sabbath, 29th September, 1833, "notice was given in our church that the Presbyterian congregation were requested to meet to-morrow afternoon at 4 o'clock to elect a pastor, minister, or bishop for our congregation." Accordingly, the meeting was held, and the call made out on 30th September, with the promise of \$600 in quarterly payments, and as much more as could be raised. Dr. E. Hawes moderated the meeting, and the call was signed by a committee, consisting of Messrs. Robert Hay, John Jones, Thomas Watson, Robert Primrose, Elias Hawes, Wm. Hollister, and Thomas Sparrow. It was forwarded to some minister, perhaps Mr. Osborne, as the accompanying letter will show:



Irving Lacy.

"NEW BERN, *Oct.* 3d, 1833.

"REV'D SIR: The Presbyterian Church in New Bern has been for almost six months without a stated minister. The Rev. Drury Lacy, of New Hanover Presbytery, Virginia, by our invitation, has been with us and preached for three Sabbaths, and attended many prayer-meetings, and administered the Lord's Supper. While here he visited almost every member of the church and congregation, and we are so well pleased with him, that the preceding call was unanimous. We are anxious to have it prosecuted, that if the result should not be favorable, we might seek for some other pastor to be installed over us. We know that the last Orange Presbytery held their session at New Bern; but where the next was appointed, or if there is to be a called Presbytery, as is sometimes the case, before the stated one, we know not. We take the liberty to forward the call to you, that if you attend the Presbytery, you may put this in the proper direction; or if you do not attend, that you will commit it to the care of some other member of Orange Presbytery to be completed. Please to inform us where the next Presbytery will sit, or if any will be constituted for extra business within our bounds. By the authority and request of the committee of the congregation.

THOMAS WATSON."

On November 14th, 1833, at a meeting of Orange Presbytery during Synod, New Bern Church appeared by its commissioner, and obtained permission to prosecute this call before East Hanover Presbytery.

In view of this call, Mr. Lacy began his work here January 1st, 1834. Orange Presbytery convened in New Bern on 28th April, 1834, received Mr. Lacy from East Hanover Presbytery, put into his hands the above mentioned call, which he accepted, and at 11 A. M. on Monday, 3d May, installed him as Pastor. Rev. James Wetherby, Moderator of Presbytery, presided. Rev. N. H. Harding preached the sermon. Rev. A. Wilson gave the charge to the minister, and Rev. M. Osborne to the people. Mr. Lacy remained with this charge three years, as he left in December, 1836. The relationship, however, for some unknown reason, was not dissolved by Roanoke Presbytery until September 15th, 1837. During this time there is no report for the year 1835. In the

other two years there were seven additions, three by examination, and four by certificate; and two infant baptisms. But, according to the statistics for 1837, the communicants had decreased to eighty. The contributions in 1836 for Missions were reported as \$90, and for Education \$110; and for 1836-'37, Missions, \$130, and Education, \$130. A visit in January, 1835, from Rev. J. Armstrong, Agent for the American Board Commissioners of Foreign Missions (I suppose), and Rev. Mr. Brown, of Virginia, for the Assembly's Board of Domestic Missions, in April, 1836, seems to have awakened unusual interest in these causes. From 1820 to 1860, the only contributions made were for Domestic and Foreign Missions, Education,—including the Theological Seminary,—and the Commissioner's fund. Other departments of Church work seem to have been ignored.

Mr. Lacy was sick in 1836, and was convalescing at Mr. John Jones's, where he counselled with the elders about keeping the Church open during his contemplated absence. He left on September 5th, and returned 31st October. He then attended Synod at Fayetteville, and on his return thence addressed the subjoined letter to the officers of the Church:

“TO THE SESSION OF THE PRESBYTERIAN CHURCH IN NEW BERN.

“MY DEAR BRETHREN: It is with a heart full of sorrow that I now address you. You have heard me declare in private and in public *my full intention of living and dying in the midst of you*. I was sincere in these declarations. I have promptly refused to accept several offers and several solicitations for my services in other places. I have neither sought nor desired any office but that of being your pastor. And I am now doing one of the most solemn and painful duties that I have ever been called on, in the providence of God, to perform. I am tearing myself from a dearly beloved people—the most affectionate and attached that I ever expect to find in this world. And it is with the utmost reluctance, and with deep anguish of spirit, that I now announce to you the resignation of my pastoral office. The reasons which have influenced me in this matter are many, and appear to me to be weighty. I cannot detail them here. I will only say that an imperious and overpowering sense of duty

alone has forced me to this decision, opposed as it is to all the feelings of my heart.

"Permit me to express here what I hope for an opportunity of doing more fully and more publicly, the deep feeling of gratitude you have laid upon me, for all the kindness I have received from you. And now, with earnest prayer that it may please the great Head of the Church to bless you and the Church which you represent, in giving you very soon a pastor after his own heart, who may go in and out before you, and teach you the way of righteousness and peace, I am, my dear brethren,

"Most sincerely yours, etc.,

DRURY LACY.

"NEW BERN, 29th Nov., 1836."

To this letter the following reply was returned, after a united meeting and conference of the elders and trustees at the house of Mr. C. Slover, on Tuesday evening, 6th December:

"NEW BERN, Dec. 7, 1836.

"REV. D. LACY,

"DEAR SIR: The undersigned, a Committee on behalf of the Trustees of the Presbyterian Church, are authorized to give the following response to your letter, resigning your pastoral charge of the same.

"It is with feelings of unmingled regret that the Trustees receive the announcement of the dissolution of the pastoral relation between yourself and our Congregation. Not being in possession of the reasons that have urged you to a separation so unexpected and painful, they are incompetent to pass judgment on their sufficiency; but the confidence which they place in your motives and character induces them to believe that they must be of high and paramount consideration. They therefore accept your resignation.

"Permit us, in behalf of the Trustees, to express their unabated affection and esteem for yourself and family, and their fervent wish that your life of usefulness and devotion to your calling, of which so bright a specimen has been afforded by your labors amongst us, may be long spared to our Church.

"Very respectfully yours,

"HAMILTON C. GRAHAM,	}	<i>Committee."</i>
"M. STEVENSON, JR.,		
"CHARLES SLOVER,		

In the afternoon of Sabbath, December 25th, at three o'clock, Mr. Lacy preached and made his farewell address, founded on 2 Cor. xiii. 11: "Finally, brethren, farewell. Be perfect, be of good comfort," etc. Dr. Hawes says: "Wednesday morning, four o'clock, 28th December, 1836, Rev. Drury Lacy and his family—his wife, Williana; mother, Mrs. Elizabeth Wilkinson; daughter, Miss Elizabeth Lacy, or rather, Lady Bess; son, James Horace Lacy—and servant maid, went to Raleigh in the stage."

It is understood that failure of health was the moving cause of Mr. Lacy's change of residence. Years afterwards he perpetrated an Irishism on the floor of Presbytery by saying, "If I had *lived* in New Bern until now, I should have been *dead twenty years ago*." As an evidence of his ready wit, it is told that once, during some excitement here, he was making an address, when some dissentient cried out, "Don't hear him; he's a Virginian." Quickly Mr. Lacy exclaimed, "Listen to me, friends; true, I am a Virginian; and I love Virginia as I love my mother; but I love North Carolina as I love my wife!" A unanimous acclamation arose, "Hear him! hear him!!"

While he was in New Bern, the interest in both Bible-class and Sabbath-school are said to have increased.

Conversion of Mr. Lacy.

In December, 1862, Rev. W. S. White, D. D., of Lexington, Va., gave me the following account of the conversion of Rev. Drury Lacy during Dr. Nettleton's visit to Prince Edward Co., Va. His cousin, Rev. J. H. Rice, D. D., was then at Union Theological Seminary. Mr. Lacy, being deeply convicted of sin, had a conversation with Dr. Nettleton, and went home but he was so distressed that he saddled his horse, and in the night rode three miles to the Seminary, and, rousing the servant, went to Dr. Rice's chamber door, and told him he wanted to see Dr. Nettleton. A candle was gotten, and he was shown to Dr. Nettleton's room, where he was wrapped up and asleep. On being waked, he said, rubbing his eyes, "Is that you, Mr. Lacy? Why, what in the world do you want at this time of

night?" Mr. Lacy replied, "I want to talk to you." "What in the world do you want to talk to me about?" "I want you to tell me how I can be saved." "What! You, the son of a distinguished Presbyterian divine, ask me such a question? You! reared in the lap of the Church? I have told you already all that I know." After a few more words, he then said, in solemn and tender tones, "Mr. Lacy, I have only this to say: '*Go home, and give your conscience fair play.*'"

Feeling himself harshly treated, Mr. Lacy left, vexed, mad. But finally he began to think that if clergymen thus slighted him, there was no hope for him in man; and he lifted up his voice and cried, "Lord, Lord," until the woods rang with the sound. The Lord heard the plea of despair, lifted the cloud and the burden, and gave rest to the humbled penitent. So Mr. Lacy said, "That night there was not so happy a man in Prince Edward. I found *Mr. Nettleton was in the way between me and Christ.*"

A number of the leading members of the congregation agreed to have catechetical instruction by the Pastor, a few minutes before sermon, on the Larger Catechism. Dr. Hawes consulted Robert Hay, Mrs. Hannis, Mr. and Mrs. Wm. Taylor, Mrs. Watson, Mrs. Vipon, Mrs. Eliz. Lee, Capt. D. Scott and wife, Mrs. Em. Hall, and Mrs. Fitch, about this arrangement.

Interesting Facts.

At the time Mr. Lacy was installed here, Rev. J. Leighton Wilson was present, being on a visit to his native land from the mission he had founded and been conducting on the Western coast of Africa. He addressed the Presbytery, which passed resolutions commendatory of his work. Dr. Wilson became the able and honored leader of our young Church in her noble work of Foreign Missions as the Assembly's Secretary of Foreign Missions.

At this session also, Wm. A. Shaw, M. D., who became Pastor of the church in Washington, N. C., was examined and licensed to preach the Gospel.

Rev. Moses Drury Hoge, D. D.

This honored and eloquent clergyman, now Pastor of the Second Presbyterian Church, Richmond, Va., is a nephew of Dr. Lacy. When a youth of, perhaps, fourteen years of age, after a long and trying journey on horseback, during which he suffered much and met with much kindness, he reached New Bern, to make his home with his uncle. He was a Sabbath-school scholar of Mr. Charles Slover, whom he remembers with affection. Here doubtless the ingenuous lad's spiritual life was fostered, and good seed sown, which have not disappointed hope and prayer. He seems to have formed and cherished an intimacy with the eccentric, but zealous, educated and pious ruling elder, Dr. Elias Hawes. In his journal Dr. Hawes speaks of this youth several times. On Friday, February 20th, 1835, he went, according to his commendable habit, to visit an estimable and famous character in those days—Betsey Always, sick at the county Poor House, Poplar Grove, near New Bern. "Moses Drury Hoge, who was with me, carried my gun and shot a sparrow." Was this the beginning of a sportsman's experience? It shows the pleasant relations existing between the youth and the man of nearly three-score and ten, so that we are not surprised to read afterwards this entry: "Mr. M. D. Hoge called at the *usual hour*, and we went on with our *customary study of the Larger Catechism together*. We have arrived to the 191 question." Again, on Saturday, April 4th, 1835, preceding the communion of the Lord's Supper on Sabbath afternoon, we learn of the tender solicitude of the affectionate uncle from this significant note: "Male prayer-meeting at Brother Oliver Dewey's. Mr. Lacy expressed his anxiety for his nephew, Moses Drury Hoge, and entreated us to pray for him." The Lord is the covenant-keeping God, the hearer and answerer of prayer, and did not forget these united prayers of faith, or this child of an illustrious and pious ancestry. Long have his wide-reaching labors in the Redeemer's kingdom caused many souls to praise God's redeeming grace, presented tenderly and eloquently by this servant of the King. It is a pleasure for the

New Bern Church to have had something to do in preparing such a workman for the Master's use. On Thursday, April 28th, 1836, Mr. Hoge sailed from New Bern, a passenger on the *Malachi B. Robertson*, and does not appear here again.

Rev. Drury Lacy, Continued.

After leaving New Bern, Mr. Lacy began his work in Raleigh January 1st, 1837. His ministry there, for nearly nineteen years, was signally blessed in establishing and strengthening that small organization. His installation as Pastor was not until November, 1837. Beginning with thirty-nine members, and a dilapidated church-building and congregation, and the Session house for his services, he was so helped of God, that he received into the Church about two hundred members, and left it numbering one hundred and sixteen, with a repaired sanctuary and resuscitated in all church activities.

Davidson College received, in February, 1855, a legacy of \$250,000 from Maxwell Chambers, of Salisbury. Mr. Lacy was unanimously elected its President, accepted the position, and from April, 1855, to July, 1860, successfully administered its affairs in a new and expanding career. During this time he received eighty-eight members into the Church. Having resigned the Presidency he returned to Raleigh, and with his wife opened a girls' school, which in 1872 was incorporated into Peace Institute, in the same city. He served as a Chaplain in the Confederate army to the close of the war, and was afterwards engaged in the supply of vacant churches and in missionary labor in Orange Presbytery, while opportunity and the infirmities of age permitted, though often he could only preach while sitting down. His loss of hearing in his seventieth year, and his growing bodily infirmities, prevented much active service.

Dr. Lacy was born in Prince Edward County, Va., August 5th, 1802. His father, Drury Lacy, was a distinguished Presbyterian minister and scholar in the last century and early part of this; who, having lost one hand when a boy, and using an artificial one, was celebrated as the preacher with "the silver

hand and the silver voice." Drury, his youngest son, graduated at Hampden Sidney College, Va., when twenty years of age, and began teaching school; and at the old homestead, Ararat, revived the Classical Institute of his father. In Dec., 1824, he was married to Miss Williana Wilkinson. He was converted under the preaching of Dr. Nettleton in Prince Edward in 1828, and immediately entered Union Theological Seminary, walking in daily from Ararat, distant three miles. April 11th, 1831, he was licensed by West Hanover Presbytery, labored efficiently in its mission fields, and built three fair churches therein, having raised most of the funds himself. In April, 1833, he was ordained Evangelist by East Hanover Presbytery. Soon after this, as we have seen, he came to New Bern. In May, 1846, after twenty-one years of happy married life, he lost his wife in Raleigh, N. C. In November, 1849, he married Mary Ritchie Rice, eldest daughter of Rev. Benjamin H. Rice, D. D., who in his early days lived and taught in New Bern. This union lasted for nearly thirty-one years, when Mrs. Lacy, after a beautiful and useful life, fell on sleep in Jesus, and left her husband in a lonely and infirm old age. His closing days were spent with his son, Rev. William S. Lacy—the honored Stated Clerk of the Synod of North Carolina—in Jonesboro, N. C. There, August 1st, 1884, after entering his room, he quietly, peacefully, and suddenly passed from all earthly scenes—alone with God—to the rest and joy of the faithful servant.

In his many afflictions he rejoiced in the consolations of that Gospel he ministered to others. He wrote, "I feel the affliction most severely, but strange! He gives me grace to bear it. Somehow I can lift up my head and my eyes to heaven and rejoice in my tears!" "One thing I know, one who is infinitely wise, powerful and good, orders everything, even to the falling of a sparrow, and what he does is right." "I can do nothing. I can only suffer. The last line of Milton's beautiful sonnet on his blindness comforts me, 'they also serve who only stand and wait.'"

In personal appearance Dr. Lacy was tall and of remarkably

imposing presence in his old age. His voice was strong and deep, and he was an excellent singer. The accompanying portrait represents him while at Davidson College, and the expression is sweet and attractive, reminding one of Doddridge, or one of the olden and primitive bishops, ready for translation. The following are some observations made at the time on his preaching in New Bern: "The sermon was tremendously pointed and alarming. May God add an abundant blessing!" On a rainy afternoon, when only about sixty persons were present, "Mr. J. Backhouse and Mr. William Beers sat with me. The preacher was animated, luminous, clear, searching. We were richly paid for turning out in the rain." "Andrew Richardson and James Taylor, Esq., sat with me. The sermon seemed to make the one to handle the hymn book, and the other to chew tobacco very diligently and unconsciously."

Orange Presbytery adopted the following Minute unanimously:

In Memoriam.

"On August 1, 1884, Rev. Drury Lacy, D. D., in the 82d year of his age, entered into the rest that remaineth for the people of God.

"After a long life of activity in responsible positions, he was granted, in the congenial home of his son, a period of quiet and happy waiting for the summons, which, though coming suddenly, yet came so gently as to leave on his face a prophecy of the everlasting peace to which it welcomed him. 'So he bringeth them into their desired haven.' The Presbytery of Orange desires to put on record its appreciation of him as a man and as a preacher, of his gifts and of his graces: to thank God for the example he has given us of consecration to the Master, of enthusiastic zeal in church work, and of lively and intelligent interest in all questions of concern to the kingdom of God—an interest preserved unabated to the last.

"The Presbytery also hereby expresses its sense of personal

bereavement in his death, and tenders its prayers and its sympathies to those most nearly affected. 'But when the fruit is *ripe*, immediately he putteth in the sickle, because the harvest is come.'

"*Resolved*, That a copy of this paper be sent by the Stated Clerk to the family of the deceased, and offered for publication in the *North Carolina Presbyterian*, the *Central Presbyterian*, and the *Christian Observer*."

A paper, similar in affectionate appreciation of the venerable and beloved deceased brother, was adopted by the Synod of North Carolina. Dr. Lacy was the Moderator of the Synod in 1846, in Greensboro.

1837 and 1838.

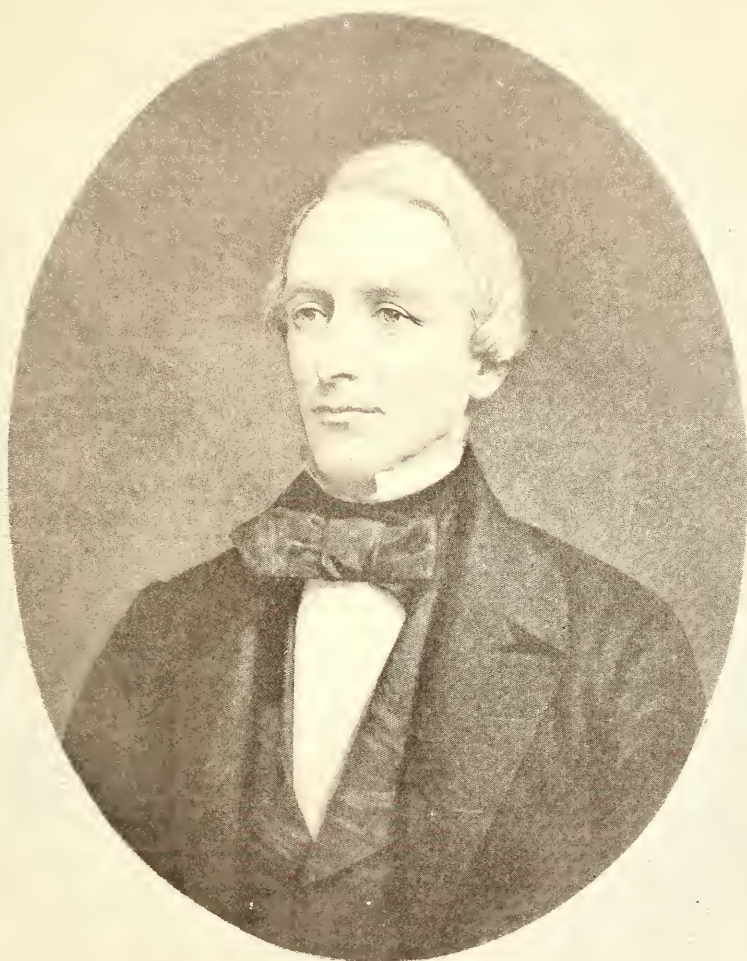
Little can be gleaned about the affairs of the church during these years. Rev. J. O. Steadman, of Fayetteville, N. C., visited the church by invitation, and preached in January and March, 1837, several times. In February and May, Rev. Mr. Shaw, Pastor of the Washington Church, held a number of services, and administered the Lord's Supper. Washington and New Bern were always holding up each others hands in a most brotherly spirit. In February, also, Rev. J. D. Mitchell, the Secretary of the American Board of Commissioners of Foreign Missions, was here and preached on Sabbath and in the week. He was a man of mark and pulpit power, and evidently impressed the people most favorably. After consultation by the officers of the Church and some of the members, and finding that they could easily raise a salary of \$800, at a called meeting of the congregation, Mr. Wm. Hollister, chairman, on Friday, March 3, 1837, a unanimous call was given to Mr. Mitchell to become the pastor of this Church. This call was forwarded through Rev. Dr. Lacy, and Mr. Mitchell replied through him, asking for farther time to consider the matter concerning the adequacy of the salary, etc., and expressing his high estimate of the people. His services were solicited at this time in Wilmington, N. C., and in Philadelphia. No other particulars have been gathered about this business; and it is presumed that he finally declined the invitation.

The Rev. — Rankin was probably supplying the pulpit some part of this vacancy.

Rev. Daniel Stratton.

Mr. Stratton was the next pastor. He was born in Bridgeton, N. J., September 28, 1814. Daniel P. Stratton, his father, was an elder in that church. While an infant his mother died, having dedicated him anew—on her death-bed—to the Christian ministry. Being piously reared, he made a public profession of religion in the Presbyterian Church in Bridgeton, when thirteen years old. With pleasure he reverted to his Sabbath-school teacher, Judge L. Q. C. Elmer, of New Jersey, as one of the means of his conversion. He graduated at Princeton College in 1833, at the age of nineteen; taught for a year in Salem, N. J.; entered Princeton Theological Seminary in 1834, but on account of failing health came to Union Theological Seminary in Virginia, where he finished his course in 1837. He was then licensed by West Hanover Presbytery, Va., April 13, 1837. At once he returned to the scenes of his boyhood, being strongly drawn thither, for he was soon *married*. But his feeble health demanding a milder climate, he set out in the Autumn with his wife to seek a southern field of labor. He walked by faith; and the Lord God directed his steps to New Bern.

I do not know the date of his arrival in this city, or of his call to this Church; but these events occurred the same Fall, or in the Winter of 1837-'8. Roanoke Presbytery held an adjourned meeting here May 4, 1838. Mr. Stratton was then received as a licentiate from West Hanover Presbytery; the call was placed in his hands and accepted, and he was ordained and installed at 3 P. M., 5th May. Rev. Samuel R. Graham, D. D., presided, and gave the charge to the Pastor; Rev. Drury Lacy preached the sermon; and Rev. W. A. Shaw, M. D., charged the people. During this meeting Rev. Solomon J. Love, of the Presbytery of Armagh, Ireland, sat as a corresponding member.



ENGRAVED BY SARTAIN

Yours truly
Daniel Strutton

PASTOR OF THE FIRST PRESBYTERIAN CHURCH SALEM N J

Mr. Stratton's pastorate continued a little over fourteen years. It was dissolved by Orange Presbytery, 28th July, 1852, when he was dismissed to the Presbytery of West Jersey. During this time Roanoke Presbytery met in New Bern, as stated; and Orange Presbytery held two sessions here, one on April 27, 1841, and the other April 6, 1848. In 1838, when Mr. Stratton was installed, the membership was eighty-one; in 1852, it was ninety-eight; and during his incumbency it had been one hundred and two. The total number of additions during his pastorate was forty-eight; the largest number received in any one year being fifteen (*i. e.*, ten on examination, and five by certificate,) in 1838-'9. His health was exceedingly feeble. Judging from a private diary in my possession, that covers nearly two years (May, 1839 to February, 1841), and records nearly every service he held, he was very faithful, often preaching with great difficulty, and frequently compelled to omit a service.

At twenty-three years of age his head was already grey, and the appearance of age was strangely mingled with the freshness of youth. He had an exceedingly sweet expression of countenance—as seen in his excellent portrait—very gentle manners, and a manly form. His naturally lovely character was beautified and purified by grace, and mellowed by much suffering, so that he was indeed a son of consolation to all afflicted saints. Full thus of tenderness and experimental sympathy, he was truly loved by all. He was a sound preacher, with something of sameness in his sermons, which were consolatory, practical and edifying, rather than warning or reproofing. Such a rich unction pervaded his discourses, that it was said in New Bern, as well as elsewhere, of him, “*That man fills my ideal of the beloved disciple.*” His life-ministry was eminently blessed; his very infirmities becoming an element of power, by the sympathy and attention they aroused in the hearer. One custom of his, pleasantly remembered in New Bern, was to stand on the steps by the pulpit, after the benediction, and shake hands with the congregation. The children all liked to shake his hand then, though he never said a word;

but his expressive and genial smile was the attraction and the reward. He made his Bible-class pleasant, and so far as his weakness allowed, was a model Pastor.

Mr. Stratton was called to the Presbyterian Church in Salem, N. J., 23d June, 1852, and was installed there as pastor on 14th October ensuing. His ministry continued fourteen years, until his death, on Friday morning, 24th August, 1866. He had written his fourteenth anniversary sermon, and had given notice at his services on 5th August that he would preach it on the next Sabbath. After his death it was read to the congregation on the evening of 26th August. On his death-bed Mr. Stratton "spoke of New Bern, and said that he had never received an unkind word there, but had always been treated lovingly." Among his last expressions were, "God knows best;" "whatever God does is best;" "as thy day so shall thy strength be." At 11 o'clock Friday night he repeated, "He has been with me in six troubles; in the seventh he will not forsake me." Then he recited the Lord's prayer, and pronounced the apostolic benediction. His last words were, "What thou doest, do quickly."

He enjoyed the rich consolations of the Gospel in his own soul, and his end was peace. He died almost in the midst of a glorious work of grace, in which nearly forty were added to his fold, as the Master's under shepherd. "The crown fell upon his brow almost before the armor was laid aside."

Tribute of the New Bern Church.

After the close of the war, when the New Bern Church was reorganized, the following tribute to the memory of Mr. Stratton was adopted by the session:

"WHEREAS, the Presbyterian Church of New Bern, N. C., has heard with profound sorrow of the death of Rev. Daniel Stratton, of Salem, N. J., who for fourteen years was their beloved and honored Pastor;

"Resolved, That while we recognize the hand of a wise and holy God, in removing him from earth to the enjoyment of that higher and nobler life beyond the grave, we feel that

death has taken from us a friend, a brother, yea, a spiritual father.

“Resolved, That we the Session of this Church hereby record our appreciation and affection for one so dearly beloved by our Church and community, for his gentle, pure, and benevolent life as a citizen; for his deep and ardent piety as a Christian; for his zeal and usefulness as an ambassador of Jesus Christ; for, by both precept and example, he exhibited and taught the divine power and priceless worth of the religion he professed, and called forth from all who knew him this endorsement, ‘Mark the perfect man, and behold the upright.’

“Resolved, That we tender to the family and friends of the deceased our heart-felt sympathy for their irreparable loss, and commend them to our Heavenly Father, who smiteth us for our eternal good.

“Resolved, That the above resolutions be spread upon our Minutes, and that a copy be sent to the family of the deceased, and that they be published in the *Philadelphia Presbyterian*, and in the *North Carolina Presbyterian*.”

Explanation—Roanoke Presbytery.

In October, 1835, all that portion of Orange Presbytery lying East of the western boundary lines of Granville and Wake, and a part of Cumberland Counties, was set off into a new Presbytery, called Roanoke. In October, 1839, this ephemeral creation was dissolved, and its territory restored to Orange again. This will account for the mention of the dissolution of Dr. Lacy’s pastorate, and the constitution of Mr. Stratton’s by *Roanoke* Presbytery, while in all other cases *Orange* only is named.

Rev. Thomas Fraser.

After Mr. Stratton's departure in 1852, the Church was supplied for a short time by Rev. Thomas Fraser, now living in Oakland, California, without any charge. In April, 1854, the membership had fallen from ninety-eight to seventy-five, of whom twelve were colored.

Rev. Thomas G. Wall

Was the next Pastor. Mr. Wall, a native of Nova Scotia, graduated at Nassau Hall, Princeton, N. J., in 1848, and entered Princeton Theological Seminary. His ministry began about 1850. I have been unable to obtain his portrait and a specific sketch of his ministerial career. For a while he preached to churches in Fauquier County, Va. He came to New Bern in 1854. On December 8th, 1854, Orange Presbytery installed him Pastor of this Church. Rev. James Phillips, D. D., presided and preached the sermon. Rev. A. Wilson, D. D., charged the Pastor, and Rev. Drury Lacy, D. D., charged the people. He was received from Winchester Presbytery, Va.

In 1825, he married Miss Janet Hollister, of New Bern. In April, 1857, he made a trip with his family to Europe, and was absent until August, 1858. During this absence the Church was supplied by

Rev. Moses T. Harris,

Whose name was changed afterwards to *Edward* Harris. In 1858-'9 Mr. Harris was the assistant editor of the *North Carolina Presbyterian*. He was a very eccentric man, and amusing traditions perpetuate his oddities while here. His home was Newburyport, Mass., where he lived for some years, and recently died, old and infirm in body and mind.

After his return from Europe, Mr. Wall continued his pastorate here until the Summer of 1861. After the secession of North Carolina, and the breaking out of the late war, he returned to the North, and at the Fall Meeting of Orange Presbytery applied by letter for a dissolution of the pastoral relation with the New Bern Church. On account of the Presbytery having to wait to hear from the Church, this dissolution was not formally effected until April 10th, 1862, though the actual pastorate had ceased the previous Summer or Fall. In April, 1857, the membership was eighty-four, of whom eight were colored; in 1858 and 1859, it was seventy-five; in 1860, it was eighty. There are no statistics for 1861.

For some years Mr. Wall resided in Englewood, N. J., where he conducted a female school. He preached for some time to a Church in Teneffly, an adjoining settlement. Since 1878 he has been the Superintendent of the Presbyterian Hospital in New York City. He is about sixty-two years old.

1861-1866.

From the Summer of 1861 until the advent of the present Pastor, the Church was without regular services, except for a few months,—after Mr. Wall's departure to the North,—when Rev. John F. Baker supplied the pulpit. He left on the fall of New Bern, 14th March, 1862. Indeed, at that time the citizens who could do so left their homes, and the congregation was practically destroyed. The Church, lecture-room and manse were all taken possession of by the United States government authorities, and used in connection with the extensive Hospital, whose wards covered the quiet and umbrageous premises. On Johnson Street, between the manse and Mr. George Allen's, stood the dead-house, on the ground of both properties, while the manse served for surgeon's quarters. In the Winter and Spring of 1865, the Church itself was fitted up as a hospital for the wounded. Mr. Thomas A. Henry, now a member of this Church, and Mr. Roswell Mills, now of Brooklyn, N. Y., were successful in preventing the proposed tearing up the pews, and in having them planked over for the beds.

At the close of the war, an effort was made by some Congregationalists here to establish their Society, as there were some preachers among them. They were granted the use of our Church, while there were no Presbyterian supplies. At the urgent request of the Session, Orange Presbytery directed several ministers to visit and preach for the New Bern Church until some permanent arrangement could be made. Under this plan, services were secured once a month by Rev. J. Henry Smith, D. D., Rev. P. H. Dalton, and other clergymen.

After long and annoying delay on the part of the civil authorities, the last hospital building was pulled down in Septem-

ber, 1866. From ill-usage, destruction of fences, natural decay of property without the owner's supervision, and the usual recklessness of soldiers, the whole property, when fully recovered, was in very bad condition. Relief was sought from the Government for the long use and injury of the premises, and the petition was recommended and enforced by Hon. David Heaton, who had represented the District in Congress, was cognizant of all the facts from residing in New Bern during the troublous scenes, and was himself a member of the congregation; but the application failed.

Nothing now remained but resolutely to face the difficult situation, secure a leader as soon as possible, and gathering up every energy, with earnest prayer to the great Head of the Church for wisdom, favor and strength, proceed to rebuild the fallen walls of Jerusalem, as far and as fast as possible. Just then Mr. Emmet Cuthbert, an elder of this Church, but who had been residing in Petersburg, Va., recommended to the congregation the

Rev. L. C. Vass, A. M.,

Who is the present Pastor, was then a member of West Hanover Presbytery, and was called to take charge of this Church on the 28th of May, 1866. He accepted the call, subject to the action of the Presbyteries, June 9th, arrived in New Bern on Friday, July 6th, 1866, and preached his first sermon, after that acceptance, at 10 A. M., on the first Sabbath in July, in the Lecture-room.

Repairs.

The Church was then undergoing repairs, which were greatly needed from long neglect and ill usage. When Mr. Vass first visited the Church by invitation on the third and fourth Sabbaths in May, 1866, three faithful and warm hearted members, viz., Mrs. Abigail B. Lewis, Miss Henrietta N. Dewy, and Miss Mary E. Jones, with many apprehensions but commendable cheerfulness and faith, began to canvass the congregation

with a subscription-paper to raise \$500. This was quite an insufficient sum; but such was the pecuniary prostration of the whole community, that it was not deemed prudent to try for more. But such a hearty welcome was accorded to the earnest and popular committee, that before Mr. Vass left New Bern, the caption of the paper was changed to \$750. The money was raised, repairs were begun at once upon the Church, and the Pastor elect preached in it on the second or third Sabbath after his return in July. These early labors spring from a sanctified spirit of true self-sacrifice and love for God and his cause; and as the Church has grown, it has continued to work in this same happy Gospel spirit. God has blessed them in their labors, according to his stable promise to reward his faithful servants. Queen Elizabeth of England having desired one of her subjects to undertake a foreign mission, when he sought to excuse himself therefrom on plea of his own pressing affairs, said to him, "Do you attend to my business, and I will attend to yours." God thus speaks to his own; seek ye first the kingdom of God: trust him, and he will always and infallibly watch and bless the obedient and the diligent.

Financial Work.

An abstract of the monetary operations for a few years of this formative period will emphatically illustrate the worthy zeal of a small band of earnest Christians. In 1866, only one half of which year did the Church have a Pastor, there was raised \$3,340.89. About \$2000 was spent on repairs; \$100 was given by resolution of the Session, "That in view of the desolate condition of our sister Church in Washington, N. C., and our sincere sympathy therewith, we will take up a collection to aid in rebuilding their burnt sanctuary;" \$111, were spent on the Sabbath-school; and \$160 for the poor, Presbyterianial assessment, etc. At this time the furnace, at a cost of \$300, and carpets and cushions, were procured.

In 1867, the amount raised was \$2,406. Of this \$200 went to the Assembly's committees; \$706 for further repairs of the

Church, sustaining the poor, Sabbath-school, and current expenses; and the balance for the Pastor's salary.

In 1868, the income was \$2,558, about \$300 of which was sent to the Pastor by some friends of the work. This year nearly \$500 were expended in repairs; \$87 for Sabbath-school; for Missions, Education, etc., nearly \$300; and the balance on the poor, current expenses, and Pastor's salary. For the first six months of 1869 the receipts were \$985, which were disbursed in Pastor's salary, Sustentation, Foreign Missions, Publication, gas-fixtures and fencing.

By the close of the first three years of this pastorate, on 1st July, 1869, this exhibit shows a total contribution from the congregation of \$9,252.99, or more than \$3,000 a year as the average.

Membership.

When Mr. Vass took charge of this congregation, there were only twenty-nine (29) communing members present. Four of these were males, viz.: Charles Slover and George Allen, ruling elders, and Alexander Miller, Sr., and Alexander Latham; the last named gentleman living in the country across the Neuse River. Fourteen more members could be counted, who were in different parts of the United States, but unlikely to return to New Bern. As previously stated, all sessional records had been lost. After a while six more names of members were discovered. It was this gallant little band that, strong in faith and hope, began to build the fallen temple of the Lord. The spirit of Lydia and Priscilla, as well as of Nehemiah, Apollos and Paul, animated them; nay, the zealous spirit of the blessed Redeemer kindled their Christian devotion.

Spiritual Building.

God's Spirit was vouchsafed to this working Church, and in these three years there were added to the communion list fifty-seven (57) members, chiefly on examination and profession of

faith. Thus the register showed one hundred and six (106) names. But seven had died, and fourteen had been dismissed, so the actual membership was eighty-five (85).

The first meeting of the Session was in the Pastor's study, on the evening of Monday, August 20th, 1866. The first communion since the close of the war was administered by Mr. Vass on Sabbath morning, 11th November, 1866, when four members were received on certificate, viz.: Misses Harriet K. Slover, Elizabeth Slover, and Mary E. Jones, and Mrs. E. W. Bissell, and three on examination as to their faith in a crucified and atoning Saviour, Jesus Christ, viz.: Mrs. Mary J. Wallace, Mrs. Sarah K. Hollister and Miss Henrietta Dewey. During the whole history of the Church, the largest accession at one time was during a gracious outpouring of God's Holy Spirit, in February, March and April, 1867. Assistance was rendered the Pastor in this season of grace by Rev. J. Henry Smith, D. D., of Greensboro, N. C., and Rev. George D. Armstrong, D. D., of Norfolk, Va. On Sabbath, 7th April, thirty (30) publicly declared their love for Jesus, and for the first time came to feed on the emblems of our dear Lord's broken body and shed blood. At the same time four were also received by certificate, making the whole addition thirty-four (34). The total number received in 1867 was thirty-nine (39). In this period were baptized three adults and twenty-four children.

From the organization of the Church to 1861, there were only five years when more than from one to eight additions were made to the membership, viz.: in 1830, Mr. Osborne, Pastor, fifteen were received; in 1832, twenty-nine; and in 1833, fourteen, Mr. Hurd being supply and Mr. Osborne helping; in 1839, fifteen, Mr. Stratton, Pastor; and in 1857, twelve, Mr. Wall, pastor.

Continuing this brief review to the present, another large outpouring of the Holy Spirit occurred in 1876, when twenty-seven (27) were added on profession of their faith. The Lord has signally blessed this vine of his own planting. Yet sometimes Christian graces have been low indeed, and Zion's

ways have mourned, while few have sought the Lord. In these sad hours what can God's children do? They are called to renew their first love and their early vows, to wrestling prayer, to watchfulness and earnest work, and kindling hope. Great cause of thankfulness exists, that since this pastorate began up to the last Presbyterian Report, the total additions to the Church have been one hundred and fifty-six (156), and the number of baptisms one hundred and forty-three. After deaths and removals are deducted, the register shows one hundred and fourteen members—a larger number than ever before in the church's history. In Mr. Stratton's administration, its membership ascended to one hundred and two (102); but from 1848 it decreased, until it was only seventy-five (75) in 1853, and eighty (80) in 1860. It is also worthy of mention, that in the special services held on communion seasons, and at other times during the present pastorate, most valuable assistance has been rendered by Rev. B. F. Marable, D. D., Rev. E. M. Green, D. D., and other brethren in the North Carolina Synod. Especially does Mr. Marable live in the hearts of the people of New Bern, by reason of his genial manners, and his clear, tender and eloquent presentations of the claims of the Gospel of Christ, to the full and instant acceptance by lost sinners.

Systematic Benevolence.

The annual reports to the General Assembly make manifest the liberality of this Church, as a body, in contributions to all the general operations of Christ's kingdom. Since our resurrection, Davidson College and Union Theological Seminary, Virginia, have each had a room fitted up by this Church, and have also received contributions to their funds. A scholarship has been bought in Davidson College, giving the privilege of free tuition for a student "*in perpetuo*," but it has never been used. Under a proposition made by Rev. J. Leighton Wilson, D. D., Secretary of Foreign Missions, the Sabbath-school has regularly given, besides its other offerings, \$40 annually since 1867-'8 to sustain and educate a scholar in China; and according to the

records of the Foreign Mission office, this school and that of Prytania-Street Church, New Orleans, are the only ones in the whole Church which have maintained their contributions without a break to the present time. Many others have given, and some more largely, but there have been lapses. The children of the Sabbath-school, numbering seventy-five, are trained to contribute regularly in the school to the great causes represented by the committees of the Church, and to other worthy benevolencies. While they are instructed carefully in the nature of the cause before them, and taught to give on principle, there is a laudable spirit of emulation among them, and many have denied themselves some gratification, or have worked diligently, that they might be able to give to the Lord. Efficient and loving effort has been devoted to accomplish this result by the two elders, who have been its Superintendents since 1865, viz., George Allen and William Hollister, the latter of whom is now in office. For the year 1885, the school raised (omitting cents) \$156; and gave for the Chinese Mission School \$40; Sustentation, \$8; Publication, \$6; Foreign Missions, \$10; Invalid Fund, \$11; Evangelistic, \$4; Education, \$6; and Thornwell Orphanage, \$23; *i. e.*, about \$108 for outside benevolent work of the Church. Here is evidence of what can be done by littles, and how children can be induced to engage cheerfully in the noblest schemes of the Church by a little prayerful, persistent, and painstaking endeavor.

Olden Records.

In 1813 New Bern has the first credit of a contribution, viz., \$10, for Missions. In 1820 the Assembly's Minutes report \$5 for Missions and \$15 for Commissioners' Fund. No Church gave more than this last sum, and few as much. In 1822, \$3 Missions; \$22 Commissioners' Fund; and \$50 for Princeton Theological Seminary, given by the Ladies' Society, who in their holy zeal began thus early their noble work, and set a notable example for their daughters in succeeding generations. In 1823, \$150 was given to "Education," which probably was to make, with the preceding gift, \$500 for South-

ern Professorship in Princeton Theological Seminary. From this year to 1835, the contributions, so far as recorded, ranged from \$2 to \$38 to Commissioners' Fund, Missions, Education, and the Theological Seminary, each, but not with regularity. In 1836, Missions received \$90, and Education \$110; and in 1837, Missions \$130, and Education \$130. From 1838-1854, \$10-\$17 are credited annually to Commissioners' Fund, and \$10-\$65 each to Domestic and Foreign Missions, with some breaks; and \$82 in two years to Education. In 1855, Domestic Missions, \$68; Foreign Missions, \$70, and special for Education, \$700, and \$154 more for the same the next year. For Domestic and Foreign Missions, each \$100, in 1858; and the following year, \$200 for the former, and \$241 for the latter; and in 1860, \$72 for the first, and \$711 for the last object. All the causes were not remembered. The data for the congregational expenses are not at hand, except for 1857, when they were \$1,025. The two large contributions of \$700 and \$711, arose partly from legacies left by Mrs. Janet Hollister, who devised \$500 to each of the following societies, viz., Bible, Education, Colonization and Home Missions. Mrs. Hollister also left the interest of \$1,000 annually for the Pastor of the New Bern Presbyterian Church; but this last sum was lost by the late war, as also was \$1,000 bequeathed to the Church by Mrs. Lucretia Jones, at her death, August, 1860.

Recent Records.

According to the official statistics of the General Assembly, the advance of this Church in its liberality and its general efficiency since the late war, with all its necessarily disorganizing and distressing results, has been both extraordinary and exemplary.

The accompanying tabular exhibit will clearly present the progress and state of the Church's financial life during this period. Much of this headway has sprung from the hearty adoption by the Church of the *envelope system* of contributing, which was first introduced into Orange Presbytery by the New Bern Church, and also through the thoroughly business man-

agement of the new plan by Mr. Geo. Allen, who has been the Church's treasurer and financial factotum since 1860.

Financial Summary from 1866-1886,

YEAR.	SUSTENTATION.	EVANGELISTIC.	INVALID FUND.	FOR. MISSIONS.	EDUCATION.	PUBLICATION.	TUSKALOOSA INSTITUTE.	PRESBYTERIAL.	TOTAL.	CONGREGATIONAL.
1866	\$84	---	---	---	---	---	---	---	---	\$1942
1867	125	---	---	---	---	\$30	---	\$47	\$202	3676
1868	100	---	---	\$100	\$25	16	---	20	261	2060
1869	88	---	---	105	101	30	---	20	344	2237
1870	98	---	---	153	111	50	---	20	432	1746
1871	55	---	\$35	122	173	50	---	---	435	1971
1872	55	---	81	145	175	50	---	---	506	1676
1873	173	---	52	196	145	55	---	---	621	1623
1874	411	---	51	135	106	107	---	---	810	1636
1875	92	\$50	53	158	240	55	---	20	668	1959
1876	53	73	46	152	53	52	---	25	454	2160
1877	50	99	50	162	48	43	---	25	477	1913
1878	63	50	91	100	65	55	---	60	484	1992
1879	60	57	48	180	37	43	---	35	460	1618
1880	65	57	49	163	43	44	---	52	473	1622
1881	66	67	48	166	53	39	---	72	511	1708
1882	69	63	49	131	54	46	---	56	468	1671
1883	58	42	44	144	54	36	\$4	85	467	2316
1884	52	35	44	105	35	43	5	65	384	1802
1885	58	43	49	123	155	40	5	47	520	1678

The "Total" in the next to the last column indicates the whole sum given each year for general benevolent church work.

The amounts under "Congregational" embrace Pastor's salary and all other money spent.

Collections for "Tuskaloosa Institute," for the education of a colored ministry, were only begun recently as a separate cause; hence that column is not filled up.

A new spirit, too, seemed to be infused into the membership, and they were zealous to devise liberal things. Especially have the female members exerted themselves to be forward in good works, and so have been worthy inheritors of the zeal of the early "Ladies' Society" of 1822. All the various enterprises of the Church are remembered, as well as the Thorn-

well Orphanage, S. C., Oxford Orphan Asylum, N. C., and other casual appeals. It will be manifest from the table, that there has been a steady and reliable regularity in general work and the benevolent contributions of the Congregation as a whole. Its numbers have never been very large, neither has this city been a growing commercial centre. Yet the exhibit can be pointed at, not in any boastful or Pharisaic spirit, but with commendable thankfulness to God, and reasonable satisfaction that so much has been done by the Church in its situation. It can be hailed as a happy augury of larger future usefulness, under the stimulus of past success, and the hoped-for sunshine of increasing membership, commercial advance in our city, and richer blessings from the covenant-keeping God of our salvation. If all in any Church will do what each can do and ought to do, every organization would accomplish far more. Besides the lack of true Christian consecration, one signal impediment oftentimes is, that some who do or give nothing, or very little, argue that the Church gives too much, and sends too much away for the Lord's work, when the money ought to be spent selfishly at home. These critics forget the sin of withholding tithes from God to whom all things belong; that large annual results are due to open-handed liberality of others, who bear the burden, if burden there be, while they receive no honor from men for the grace given to them; and further, that great things can be done, as was illustrated by our Sabbath-school report, by everybody doing something, however little. Wesley's motto, "All at it, and always at it," and the apostolic injunction to be "diligent in business, fervent in spirit, always serving the Lord," enshrined in the heart with our Saviour's parables of the pounds and the talents, and a thankful memory of the precious blood that saves lost sinners, will hush every selfish thought, and elevate every individual and every Church into wider spheres of heavenly endeavor, and nobler and loftier aspirations after the honor and reward of a "good and faithful servant."

Rev. Lachlan Cumming Vass, A. M.

Mr. Vass was born in Fredericksburg, Va., 20th March, 1831. His father was James Vass, a native of Forres, Scotland, and a grandson of the Laird of Sluis, belonging to the historic Highland clan of "Cumming." His mother was Elizabeth Braine Maury, daughter of Col. Abram Maury, of the Revolutionary army, and lineal descendant of the Huguenot families of De La Fontaine and Maury, who escaped from France on the revocation of the Edict of Nantes, in 1685. John De La Fontaine was a commissioned officer in the Royal military household of Francis I. of France, and of Henry II., Francis II., and Charles IX. He was a staunch Protestant. Incurring the hatred of the enemies of God and true piety, because of his exalted position as a Protestant, he with his wife and valet were brutally murdered in the night, on his paternal estate in Maine, in 1563, by armed assassins sent from the City of La Maus. His descendants suffered terrible persecutions, and found refuge in Great Britain and America. His great-grandson, Rev. James De La Fontaine, escaped from France in 1685, and his family emigrated to America; one daughter marrying another refugee Huguenot, Rev. Matthew Maury, of Castel Maunon, Gascony. Mr. Vass from his birth was dedicated by pious parents to the Gospel ministry. He was graduated from Princeton College, N. J., after two years' study, in a class numbering eighty-three, in 1850, with the English Salutatory, or second honor; then studied law in Fredericksburg, Va.; made a profession of religion and united with the Presbyterian Church in Warrenton, Va., in 1857; was taken under charge of Winchester Presbytery as a candidate for the Gospel ministry, and went to Danville Theological Seminary, Ky., the same year; went thence to Union Theological Seminary, Va., in the Fall of 1858, and was graduated there in 1860; was received from Winchester



Yrs. Fraternally
L. C. Vass.

Presbytery, and examined and licensed as a probationer for the ministry by West Hanover Presbytery, in Charlottesville, Va., on Saturday, 2d June, 1860, and went by invitation to Amherst Church, Va., as Stated Supply, on a salary of \$800. At the session of West Hanover Presbytery, at Trinity Church, New Canton, Va., 22d August, 1860, a call to the Amherst Church as Pastor was accepted, and he was examined by the Presbytery at Amherst Courthouse, and ordained and installed over that Church on Friday, 19th April, 1861. He was appointed by the Confederate Government Chaplain of the Twenty-seventh Virginia Regiment of Infantry, in the Stonewall Brigade, in the Winter of 1862-'3, and joined his command in winter-quarters at Moss's Neck, near Guiney's station, below Fredericksburg, before the battle of Chancellorsville; and continued in the army until the war closed; was left with three surgeons by Gen. Early, after the battle of Monocacy, in charge of six hundred wounded Confederates in the hospital at Frederick City, Md., but returned in a few months under flag of truce to duty, and was ordered to Petersburg, Va., as Chaplain of the Post, serving in the hospitals both Federal and Confederate wounded and sick. This was only a few months before the fall of Petersburg, and the close of the war.

The pastoral relation with the Amherst Church was dissolved 15th April, 1864. After the fall of Petersburg Mr. Vass preached a short time for the Second Presbyterian Church in that city; and then for one year supplied Tabb Street Church in the same city, until June, 1866, on a salary of \$1,500. During this year there were seventeen additions to the Church. He entered on his work in New Bern in July, 1866; was received from West Hanover Presbytery by Orange Presbytery at Wentworth, N. C., 6th October, 1866; accepted the call of the New Bern Church, and was installed in New Bern as Pastor, at 11 A. M., on the first Sunday in December (2d instant), 1866. Rev. J. H. Smith, D. D., preached the sermon, charged the Pastor, and proposed the constitutional questions; Rev. H. G. Hill, D. D., charged the people. The congregation was large, and deeply interested, although the services were unusually protracted. Al-

ready this pastorate has continued nearly twenty years, and is by far the longest one in this Church's history; the next longest being that of Mr. Stratton, which was about fourteen years.

On the 9th May, 1867, Mr. Vass married Miss Mary E. Jones, daughter of Mr. Frederick J. Jones and Mrs. Hannah A. Jones, of New Bern, and granddaughter of Mr. John Jones, one of the original members of this Church. In 1877 three children of this marriage, all girls, and the eldest nearly eight years old, died at short intervals, from violent diphtheria. He has now two boys, Lachlan Cumming and Edward Smallwood, and one girl, Sadie Green.

Four times Mr. Vass has been sent by Orange Presbytery as Commissioner to the General Assemblies, meeting in Mobile, New Orleans, Little Rock and Augusta, Ga. He was a delegate from the New Bern Branch Alliance to the World's Evangelical Alliance in New York, Oct., 1873; the representative of the North Carolina Presbyterian at the Presbyterian Council in Philadelphia, Sept.-Oct., 1880; a Commissioner from the Southern Presbyterian General Assembly to the Œcumenical Presbyterian Council in Belfast, Ireland, June, 1884; and one of the representatives from the United States Evangelical Alliance to the World's Evangelical Alliance, that convened in Copenhagen, Denmark, Sept., 1884. With great liberality the Church granted him a vacation of four months, to attend the last two European Assemblies; and during the interval between the meetings, he made a tour in Great Britain, France, Switzerland, and Germany.

Mr. Vass is the Agent for Sabbath-schools in both the Presbytery of Orange and the Synod of North Carolina; and the author of a volume on "Amusements and the Christian Life, in the Primitive Church and in Our Day," published by the Presbyterian Board of Publication, Philadelphia; and other smaller works.

Property Data.—Church Lot.

The lot No. 309 on the Plan of New Bern, and upon which the Church is built, was bought from Mr. Edward Graham, for the sum of \$1200. In 1825 he executed the deed according to an agreement entered into in 1819, and the last payment of \$120 was made by Charles Dewey, Treasurer of the Trustees of the Church. From the original deed the following list of the Trustees is copied, and these are probably the ones originally elected in 1818, or with few changes; viz. Elias Hawes, Edward Graham, Isaac Taylor, John Jones, William Hollister, Vine Allen, Robert Hay, Stephen M. Chester, Robert Primrose, Silvester Brown, E. C. King, and Charles Dewy.

Manse.

During the incumbency of Mr. Stratton, on 21st April, 1842, the present manse was purchased from John R. Green for \$1,800, and was conveyed to the Trustees, who were then as follows; William Hollister, Isaac Taylor, Robert Primrose, Robert Hay, Thomas Sparrow, Martin Stevenson, Jr., Charles Slover, Edward E. Graham, Jeremiah N. Allen, Amzi Ayers, and Richard N. Taylor.

Session House.

March 12th, 1856, in Mr. Wall's time, the lot, No. 308, upon which the present Session-house, or Sabbath-school and Lecture-room stands, was bought of Wm. G. Bryan, Clerk and Master in Equity, from the estate of Edward Graham, for \$905. The building was erected in 1858, and cost \$1,500. Changes had taken place in the Trustees, who were then as follows: Robert Primrose, Charles Slover, Fred'k J. Jones, Edward E. Graham, Alex'r Miller, Richard N. Taylor, J. Graham Tull, Emmet Cuthbert, William G. Bryan, George F. Fisher, and Jeremiah N. Allen.

Present Trustees.

In January, 1886, the Trustees are Charles Slover, W. G. Bryan, William Hollister, George Allen, Alexander Miller, Jr., Claudius E. Foy, Ami R. Dennison, Asa Jones, John B. Lane, Samuel W. Smallwood, Daniel Stimson, Dr. John D. Clarke, David N. Kilburn, Thomas A. Henry, and Dr. George Slover.

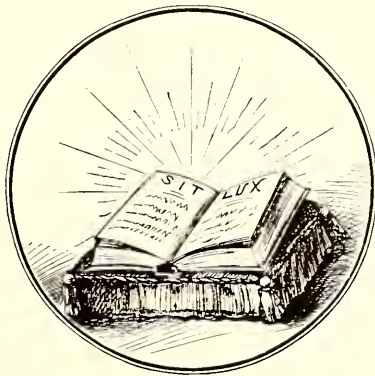
Deacons.

This church has never had a Board of Deacons until recently. It has not only held its property under the law by Trustees, but has conducted its financial affairs by the same body and the Session. The Treasurer of the Trustees has usually borne the burden of the work. Upon the reorganization of the congregation, in 1866, there was no "*deacon timber*;" and there was and has continued to be such demand for the most consecrated, active, and skillful business talent for the successful conduct of its general monetary operations and its benevolent work, that the Church has preferred to retain the cheerful services of one of its ruling elders, Mr. George Allen, as its Treasurer, during the past twenty-five years. Recently, however, it has been deemed best to divide out this work, and bring the Church more exactly into full accord with our scriptural form of government. So at a recent congregational meeting, a sermon having been previously preached by the Pastor on the diaconate, six worthy members were elected to the office of deacon. Three only of them accepted the election and agreed to serve, viz.: Claudius E. Foy, George N. Ives, and Alexander Miller; and on Sabbath morning, 28th March, 1886, they were duly ordained, by the laying on hands of the Parochial Presbytery, or Session, and installed into their office.

Recent Renovation.

Much care has been bestowed on keeping the Church property in nice order. When extensive repairs were made, in 1866, the old, high, and close box-pulpit was removed, and a broad platform with a handsome desk and gas pillars was sub-

stituted; and back of the pulpit a recess was made (which has recently been much improved by the addition of some handsome woodwork), and the front of the galleries was lowered. A few years ago a new roof was put on the Church, perhaps the first one since it was built. In January, 1886, the active and useful Ladies' Working Society completed some necessary repairs, had the Church very handsomely repainted within, and also the inside walls of the Lecture-room, and the exterior of both buildings, as well as the front fence, so that the whole appearance of these buildings, and the large and beautifully shaded grounds, is very attractive. It should always be a welcomed pleasure and desirable honor to care for the Lord's house. This recent work has been done at an expense of \$905, which, together with a balance of \$260 due the Treasurer (total, \$1,165), has been all paid, and the Church is free of debt. This is good work, and ground of thankfulness to God for his blessing on the Church's efforts. The newly-elected deacons will thus enter on their duties under most favorable auspices.



SUNDRY MEMORANDA.

Sabbath School.

A Presbyterian Sabbath-school was conducted in the East room of the Academy before the Church was built. I cannot ascertain how early it was established; neither have I heard of any other begun before this. The name of the first Superintendent I have recovered is Mr. Martin Stevenson, in 1835. How long he had been in office then is unknown. He was followed in 1835 by Mr. Charles Slover. Other Superintendents were Messrs. R. N. Taylor, — Bogart, William Hay, George Allen, and William Hollister. The last named is at present conducting the school efficiently. Brief notes about the school from 1833-'37 on several Sabbaths show an attendance ranging up to sixty-two. The Baptists had a school of about the same size; the Methodists had one somewhat smaller; and the Episcopalians had one numbering from sixty to one hundred scholars. On Sabbath, June 16, 1833, the Presbyterian children recited the names of the books of the Old Testament; and on the next Sabbath they were to recite those of the New Testament, just as they have been recently doing.

Ministers from the New Bern Church.

The following Presbyterian ministers went out from New Bern: Rev. Messrs. Lemuel D. Hatch, John Witherspoon, Monroe Allen, William Neal (or Neil), Thomas Watson, Nehemiah H. Harding, and John W. Primrose. Two of these are still living and preaching—Mr. Watson, in Dardenne, Mo.; and Mr. Primrose, in the Second Presbyterian Church in Wilmington, N. C. Dr. Harding ministered for many years most acceptably to the church in Milton, N. C.



EBENEZER PRESBYTERIAN CHURCH, NEW BERN.

Ruling Elders and Deacons.

Messrs. Robert Hay and Elias Hawes were the first elders whose names have reached us. After them came John Jones, Thomas Sparrow, Allen Fitch, Martin Stevenson, Charles Slover, Richard N. Taylor, Emmet Cuthbert, George Allen, William Hollister, and John Hutchinson. The two last-named elders were ordained and installed on Sabbath, February 5th, 1871. Mr. Hutchinson is now an elder in the Wilson Church, and Messrs. Slover, Allen, and Hollister constitute the present Session of the New Bern Church. All the others have passed to the ministry above.

The present deacons—the only ones this church has ever had—are Messrs. Claudius E. Foy, George N. Ives, and Alexander Miller.

Organ.

In 1854 the pipe-organ was bought for \$900.

Colored Presbyterian Church.

For many years the New Bern Church had colored members. Mrs. Stanly, an emancipated slave, was one of the original members. As far back as 1832 I have records of special, separate services held for them by Rev. Mr. Hurd in the Church. After the war we were still, during the present pastorate, receiving colored members, and at times separate services were conducted for them, though they attended the regular ministrations of the sanctuary. It was deemed best to attempt the organization of a distinct Colored Presbyterian Church. So the work was commenced under B. B. Palmer, a colored Licentiate of Orange Presbytery, about May, 1878. The building in which this work was conducted, until their Church was built, was that known as the Congregational School House, then standing on the corner of Johnson and Middle Streets, where now stands the residence of Mr. J. F. Ives. The Session of the New Bern Church directed the operations. On Sabbath,

November 24, 1878, a committee of Orange Presbytery, consisting of Rev. L. C. Vass, and ruling elders G. Allen and W. Hollister, finding the way clear, organized Ebenezer Colored Presbyterian Church, with eleven members, in the Congregational School House. Licentiate Palmer retired from the work in February, 1879, and was succeeded in the following May by Rev. A. A. Scott, of Yadkin Presbytery, who has continued here, and is the Pastor. Mr. Scott was born in South Carolina.

Under the leadership of Rev. L. C. Vass, through the generous aid of the First Presbyterian Church, and of many good friends in this city and in many other places; and with earnest effort by the colored congregation, a beautiful Church has been erected, at a cost of about \$1,800 for Church and lot; and on November 7, 1880, it was dedicated to the worship of Almighty God. The dedication sermon was preached by Mr. Vass. Additional work has been done on the property, and it is valued at \$2,500. The membership is now seventy-four. It was found best for the Church to belong to Yadkin Presbytery, and it was therefore dismissed by Orange Presbytery to Yadkin, April 13, 1881. Valuable assistance has been rendered to them by the Northern Presbyterian Church. Mr. Scott has approved himself to be an excellent, prudent and useful servant for the Master among his colored brethren, and he commands the confidence and respect of our best white citizens.

The eleven original members were John Randolph, Sr., John Randolph, Jr., Caroline Barham, Livinia Willard, George H. White, Julius Willis, Caesar Lewis, Wm. O. Randolph, Jane Coats, L. Palmer and W. W. Lawrence. Three ruling elders were elected, viz.: John Randolph, Sr., Julius Willis and George H. White.

Ministers from Hanover Presbytery.

It is worthy of note that nearly every minister who has labored in New Bern came here from Hanover, or, after its division, West Hanover Presbytery, viz.: Messrs. B. H. Rice,

J. N. Campbell, S. Hurd, M. Osborne, D. Lacy, D. Stratton and L. C. Vass. Mr. Burch also came from the bounds of Hanover, when he was taken under the charge of Orange as a candidate for the ministry.

Growth of Presbyterianism in Eastern North Carolina.

In the eastern and north-eastern part of North Carolina covered by Orange Presbytery, there were before 1865 only the Presbyterian Churches at Washington, organized in 1822, and at New Bern. But since that date, earnest work, under Divine blessing, has resulted in the establishment of Churches in Tarboro, Rocky Mount, Nahalah (near Scotland Neck), Wilson, Littleton, Henderson, La Grange, Croatan (below New Bern), and in the revival of Warrenton Church. Preaching is also maintained at other points, where it is hoped that at no distant day organizations will be effected. Then Wilmington Presbytery, embracing South-Eastern North Carolina, contains thirty-five Churches. So if we add to these the Churches in the Cape Fear River settlements, now in a part of Fayetteville Presbytery, then looking eastward, in the section first referred to as occupied in colonial days by those Huguenot, Scotch, German and Swiss settlers, we may now count sixty, or perhaps seventy-five, Presbyterian Churches. These embrace a large membership, that represents in character, and extensively in *identical names, the original immigrants.*

There is in these Churches a healthy and encouraging manifestation of aggressiveness in winning souls for Jesus, and establishing Churches, modeled, as we believe, after the apostolical example and the whole teaching of God's Word.

CONCLUSION.

SUCH is the result of an earnest effort to rescue from oblivion the history of Presbyterianism in and around New Bern; to gather in compact and permanent form interesting and important facts about our city; to add to the general fund of information some things new to many, if not to all; and thus to give some light to what has been obscure, and perhaps aid some future investigator to prepare a better account.

A review of the record demonstrates the value of persevering efforts, and the power of littles. Most clearly does this appear in the development of the Church here, and in the successful use of the *envelope system* of finance for weak congregations.

Great emphasis is given, too, to the inestimable worth of *female workers in the Church*. Because of her godly zeal and consecrated liberality, this was called *Mrs. Minor's Church*. "Help those women which labored with me in the Gospel" was an inspired exhortation. Paul knew their courageous and successful assistance in his ministry. Our ladies' societies, conducted in a consecrated spirit, should be fostered, and will receive honor from God.

In God's work we should never be discouraged. Prayer, faith, hope, toil, and staying force, these must be abiding and animating principles. Their uplift, outlook, and result, under the promises and guidance of that Lord who is round about Jerusalem, cannot be doubtful, inglorious, or unsatisfying. Years past have been years of mingled joy and sorrow. We have been like those early colonists who walked through the broad aisles of ancient woods. Now they travel across wide,

bright stretches of enchanting light; here is a charming softening of garish day by the trembling and whispering foliage of the majestic Gothic archways above; anon the checkered journey leads into enfolding gloom; and the mutterings of storms, with the moving of false fires on the marshes, and the fierce flashings on the darkening clouds above, kindle honest apprehensions, call for quickened exertions, and wise preparations. Their courage grew. The "eminent domain" around them prophesied a shining, unfolding future, whose happy dawn they welcomed, and whose splendid day benignantly beams upon their children. So with God's people in their checkered spiritual life and history, their shifting hopes and fears, their speechless griefs or sparkling songs. Always there is light enough to show that the great Eternal Sun is shining above. Before them is their radiant home. Home, sweet home! No Idalian bowers with thorny blooms; no dulcet chimes lulling elevating sensibilities into destructive inaction; no gleaming glories of a hasty summer solstice, to be quickly and forever blasted under the icy grasp of wintry disappointment! The faithful servant has a sure reward. Amid all the shifting scenes of a varying earthly career, in sunshine or shadow, storm or calm, apparently miserable failure or Elysian triumph, with head erect, heart firm, and girded loins, must be heeded the voice, "this is the way, walk ye in it;" and each true Knight of the Cross must chivalrously "press toward the mark for the prize of the high calling of God in Christ Jesus." Thus only can be reached

The Canaan fair, where flowers are
That ever bloom, and shed perfume

Fit for heaven.

A land of bliss, unlike to this—

For God is there, where saints repair

To worship Him.

Blest Church on earth! Glad place of birth

For souls from death by holy breath

Of God himself.

His constant love her guard shall prove,
And free his saints from all complaints
Through Christ his Son.

Then rest above prepared by love,
With harpings sweet, and glories meet
For pardoned men,
Shall opened be for Zion free—
The holy Bride ;
And we shall see our all in thee—
CHRIST CRUCIFIED.

ADDENDA.

MUCH uncertainty shrouds the history of North Carolina before 1700, because of the lack of nearly all early original records among the State archives. George Chalmers, the historian, made the first search for this information in London in 1780. Notable private efforts have been made since to repair this loss. Appreciating this incompleteness, the General Assembly of North Carolina, in 1827, began efforts to recover from the British Government copies of all documents relating to the State's Colonial history. Many obstacles hindered the satisfactory accomplishment of this important enterprise, often renewed and still continued. For the past seven years our accomplished Secretary of State, Col. W. L. Saunders, has devoted his energies and archæological tastes to compiling the results of previous labors in this department, and of his own researches abroad and at home, under legislative enactment. Two volumes of these documentary records, referred to on page 26, with valuable prefaces, will soon be published. Many changes will have to be made in writing the early history of the State. I have also obtained a copy of a most valuable and exceedingly rare pamphlet, entitled "Party Tyranny; or, An Occasional Bill in Miniature, as now Practised in Carolina. De Foe. London: Printed in the year 1705." Not having had access to a part of these documents until after the preceding pages were nearly all printed, some additional notes are necessary here, and a few errors need correction.

Page 11. *Durant* "*stands the oldest landholder*" of whose grant documentary evidence exists. The records of Perquimans County contain the deed, bearing date 1st March, 1662.

In this instrument the King of Yeopim, Kilcacenen (or Kistotanen), "had for a valeiable consideration of satisfaction received with the consent of my people sold and made over to George Durant a Parcel of land," bearing the name "Wecomiecke," and adjoining "the land I formily sold to Saml Pricklove." Various documents, legislation of later date, and the first Charter of Charles II., show that earlier settlers had been holding lands under Virginia grants, or titles by purchase from the Indians. So Albemarle contained enough inhabitants to warrant the inauguration of a governor and legislature in 1664 or 1665. (Col. Rec. I., pp. ix. and 19; Carroll's Collections, Vol. II., 283.)

Page 12. "*Very soon the Cape Fear settlements were securely established.*" This refers to the early prosperity of the colony of 800 under Yeamans. It finally failed, according to old historians, in 1690; but later documents seem to fix its abandonment in the latter half of 1667. Still I am not certain, from the records, that there were not some settlers on the Cape Fear several years later, while Governor Yeamans was on the Ashley River. Unwise Proprietary restrictions arrested the successful development of the Cape Fear section until 1724, after which date emigration flowed freely westward. (Martin, I., 143, 294; Hawks, II., 81, 453; Col. Rec. I., x. 36, 75, 159, &c., 209, &c.; Vol. II., 528-'9; Williamson, I., 96, 118.)

Page 15. "*Sale to the Crown in 1729.*" According to Martin's Digest, the General Assembly at Edenton passed laws in the name of "His Excellency the Palatine, and the rest of the true and absolute Lords Proprietors of Carolina," 27th November, 1729. The surrender of the Proprietors by bargain and sale to the Crown is thought to have taken place in December, 1728. Eventually, however, an Act of Parliament was found necessary to establish the agreement; and one was passed, in the second year of George II., appointing 29th September, 1729, as the time for the transfer. (Revised Statutes of N. C., Vol. II.) But no change in the style of enacting laws was ordered until 1730; and the first royal governor did not

assume his functions until February, 1731. More data are required to fix the precise date when the Proprietary rights ceased. (Col. Rec. II., Preface, 721, 769.)

The usual estimate of the population of North Carolina in 1729 is probably too low, according to contemporary statements. It is thought to have been 30,000.

Pages 18, 25–28. “*Gov. Johnston.*” Sir Nathanael Johnson (“t” generally omitted) was made Governor of South Carolina in 1703, and had power to appoint his Deputy-Governor for North Carolina. The pamphlet, “Party Tyranny,” already referred to, is the elaborate petition presented to the Parliament of England by Joseph Boone, or Boon, who had been sent over from South Carolina to secure redress of grievances. He stood in place of John Ashe, who had been commissioned for the work in 1703, and had been accompanied by Edmund Porter on behalf of North Carolina; but Ashe died in England. Among other wrongs complained of were an act passed in South Carolina—an unparalleled, barbarous, impudent, tyrannical law—by chicanery and surprise, and a majority of only one in the Commons, whereby all dissenters who would not take communion after the rites of the Church of England and subscribe the appointed oath, were excluded from the Commons House of the Assembly. Also another act was complained of that established the Church of England, laid out the parishes and appointed vestries and church taxes, and a High Commission Court of twenty laymen to try and to turn out clergymen from their charges, under certain circumstances. Boone handles Lord Granville and his supporting Lords Proprietors without mercy before the Parliament. He says that the Palatine, whose “mock title is none of his due,” is but a mountebank prince, an insolent tyrant, with an imperious and arbitrary manner—*sic volo, sic jubeo*!

The appeal was triumphantly sustained, and eventually the Proprietors were declared to have forfeited their charter.

I have not found any evidence that Gov. Daniel succeeded in obeying his instructions so far as to secure the passage in

North Carolina of the "Sacramental Test Act." No text of a vestry act exists earlier than 1715, and that is less rigid than the South Carolina act of 1704. So far the statement on page 25, viz., that Daniel secured the passage of a similar law by the Albemarle Legislature, should be modified. He could not fetter these stalwart freemen that much. So he only got the church established with legal vestry and tax appendages. By the testimony of President Henderson Walker, such bills and provisions as these were hard to obtain. (Life of Caldwell, p. 63; Simms' Hist. S. C., p. 78; Party Tyranny; Col. Rec. I., xxv. 634-640, 643, 572, 598, 690, &c., 709, 713, 769, 876; Vol. II., 127, 207, 582, 604, 624; Martin's Digest, p. 99, Taxation for New Hanover Parish in 1734; Archdale and Hewitt's accounts in Carroll's Col.)

All meetings of Dissenters must be *public and subject to certain rules*. (Col. Rec. II., 884; Williamson, I., 168; Martin, I., 229; Caldwell's Life, 63.)

Pages 18-21. *Quakers*. The dates of the quarterly meetings are given on the authority of the learned Friends, Edwin Blackburn, of Baltimore, and W. J. Hall, of Swarthmore College, Pa.

Dr. Caruthers states in his Life of Caldwell (p. 83), that an intelligent Quaker informed him that their first yearly meeting was held in Perquimans County in 1704. (Williamson, I., 81, 92.) Quakers were not allowed to testify in criminal cases, to sit on a jury, or to hold any government office of trust or profit. (Col. Rec. II., 885.)

Pages 23 and 50. *Craven County* here will of course be understood to be Craven in South Carolina, and not Craven Precinct, elsewhere spoken of in Bath County, North Carolina.

Page 29, at the bottom, read *ministers* for "*minisster*."

Marriages. For "1769 or 1770," read 1766. In 1741, at Edenton, Gabriel Johnston being Governor, an act was passed, providing that those marriages only were lawful which were celebrated by a clergyman of the Church of England, or for

want of such, by a lawful magistrate. Troubles had arisen from disregard of this disabling law; so in 1766 the General Assembly at New Bern amended the marriage act, and provided that "all marriages that have been, or shall be solemnized, before the first day of January next, by any of the Dissenting or Presbyterian clergy, in their accustomed manner, shall be, and are hereby declared to be valid, legal and effectual, to all intents and purposes, as if performed by any minister of the Church of England, under a license taken and granted according to the directions of the aforesaid act."

"And be it further enacted by the authority aforesaid, that from and after the first day of January next, that it shall and may be lawful for any Presbyterian minister, regularly called to any congregation in this province, to celebrate the rites of matrimony between persons, and join them together as man and wife, in their usual and accustomed manner, under the same regulations and restrictions as any lawful magistrate in this province might celebrate and solemnize the same."

Among the provisos occurs this significant one:

"Provided always, that the minister of the Church of England serving the cure of any parish shall have the benefit of the FEE for ALL marriages IN SAID PARISH, if he do not refuse to do the service thereof, although ANY OTHER PERSON PERFORMED THE MARRIAGE CEREMONY."

In a later act for establishing an orthodox clergy, the *Episcopal minister* was authorized to demand the FEE for a *funeral service performed by a Dissenting minister in his parish! i. e.,* forty shillings.

In the vestry act of 1764, every person twenty-one years old, and possessing a specified estate, was required to vote for vestrymen under a penalty of twenty shillings. (Martin's & Davis's Digests, &c.)

These few extracts are sufficient to indicate the spirit of ante-revolutionary ecclesiastical legislation.

Page 35, last line, "*before and soon after 1700.*" This is correct about *Carolina*, which meant in the early records *South*

Carolina. Presbyterians had an organized church in Charleston in 1681-'2. But for Eastern North Carolina this clause should read "*soon after 1729.*" In 1732 William Gray had entered land near Heart's Creek (Fayetteville); and Foote says there were enterprising Scotch families there before him. Records held by descendants of Alexander Clark, Cumberland County, show that he came over and settled on the Cape Fear in 1736; that a "ship-load" of emigrants came with him, the passage of many of whom he paid; and that he found "a good many" Scotch settlers had preceded him, among whom were "Bluff" Hector McNeill, and John Smith with his two children, Malcolm and Janet. When, in 1739, Whitefield preached in Newton (founded about 1730 as New Liverpool, and now known as Wilmington), he observed many Scotch settlers in the congregation, and specially exhorted them to lead an exemplary life in their new homes. (Webster's Hist. of Pres. Church, I., 145; Billingsly's Life of Whitefield, p. 133; Caldwell's Life, p. 85; Foote, p. 125; and Bank's Address, p. 6; Scotch and Irish Seeds, pp. 268, 276.)

Col. W. L. Saunders says that Dugald McNeill and Col. McAlister came in 1739 with three hundred and fifty Scotch. In 1740 these Scotch settlers petitioned the Legislature for aid. On 28th February, 1740, the Legislature appointed Duncan Campbell, Dugald McNeil, Dan McNeil, Coll McAlister, and Neil McNeil, magistrates for Bladen County. They all doubtless arrived on the Cape Fear.

A collection of manuscript communications, received by the *Ruleigh Star* in 1810 from intelligent men over the State, and deposited in the University library at Chapel Hill, prove that most of the settlers, in 1736, on McCulloh's lands in Duplin County, were Presbyterians. (Caldwell's Life, pp. 86, 94.)

These specifications appear sufficient to sustain the text.

Page 43. *Rev. Samuel Stanford.* I have recently obtained an old file of "*The North Carolina Sentinel*, New Bern, N. C.," from April, 1831, to April, 1834. The date, 1828, given

for Mr. Stanford's death, proves incorrect from the following notice in the *Sentinel*, Friday, 21st June, 1833:

"DIED,

"At his residence in the County of Duplin, in the 71st year of his age, the Rev. SAMUEL STANFORD, late pastor of the Presbyterian Church of the Grove. Mr. Stanford, in early life, was actively engaged in the service of his country. He was a Revolutionary soldier, and appeared in action at Eutaw Springs. Not long after the close of the war, he devoted himself to the ministry of the Gospel, in the exercise of which he continued for forty years."

Page 53. The fact that the *letters-patent*, by which Queen Anne conferred on De Graffenried and his male heirs the right and title of a Baron of Great Britain, together with his insignia and many of his letters, are held by John De Graffenried, a lineal descendant, living in Dougherty County, Ga., is stated by S. F. Miller in his sketch of Judge C. B. Strong, in his "Bench and Bar of Georgia," Vol. II., 278, 293. It came out in the legal investigation of the rights of his American heirs to the large property their ancestor left in Switzerland.

The Queen's agency in making him a "Landgrave of Carolina" was only indirect. That title was bestowed under their Charter by the Lords Proprietors on certain conditions, which were met by De Graffenried.

Page 55. "*The Palatines.*" The following are some documentary references to the "poore pallitines," De Graffenried and the Indian Massacre, in the "Colonial Records," Vol. I., 707, 717-737, 756, 775, 784, 791, 808, 810, 815, 825-834, 850, 890, 905, 986; Vol. II., 147.

Page 59, second line, read "whole" for "wole."

The coarseness of their bread, from lack of mills to furnish good flour, and the abundance of hogs, from the plenty of corn and lack of transportation, gave rise to the expressive phrase "hog and hominy," descriptive of coarse but substantial living.

Page 71, bottom. "*Taxable.*" The law in 1715 reads, "And It Is Hereby Enacted that all males not being slaves in this Government shall be Tythable at the age of sixteen years and all slaves male or Female either Imported or born in the County shall be Tythable at the age of twelve years." (Col. Rec. II., 889.)

Page 78. *Episcopal Clergy.* It is possible that Messrs. Earle and Burgess also remained in the State; though Burgess may have gone to Southampton, Va. Micklejohn was a Tory. So an intelligent Episcopal friend, who has kindly examined my summary, writes me. (See also Caldwell's Life, 181.)

Page 139. *Chapel Hill.* Early in this century the Presbyterian Church probably had some sort of organization, under Drs. Caldwell and Chapman, at this place; but the minutes are lost.

Page 164. Fourth line from the bottom, read "1855" instead of "1825."

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